FAITH.

HOPE.

¶ CERTAINE select Prayers gathered out of S. Augustines Meditations, which he calleth his selfe talke with God.

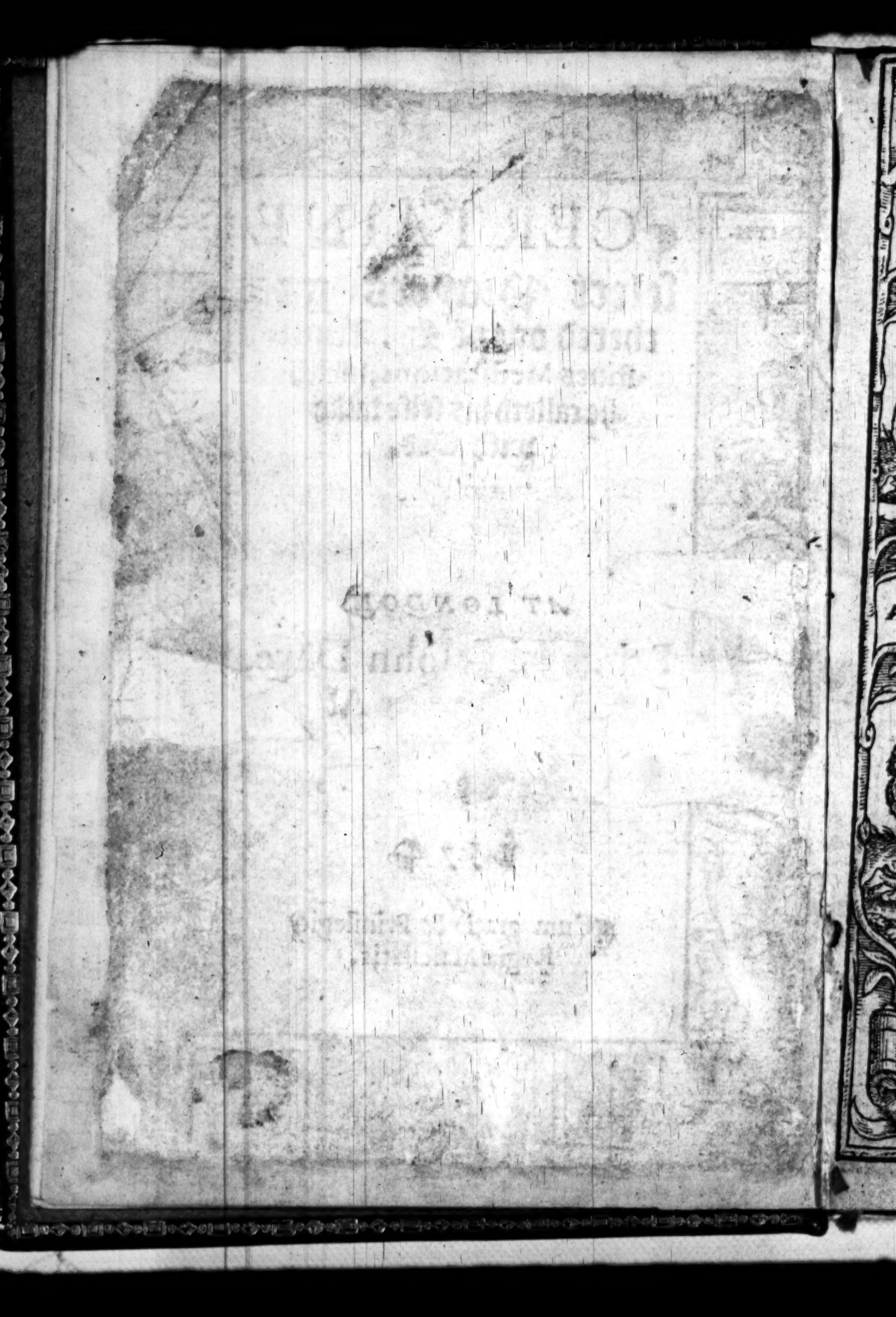
AT LONDON

Printed by Iohn Daye, dwellyng ouer Aldersgate.

1574.

¶ Cum gratia & Priuilegio Regiæ Maiestatis.

CHARITIE







Of the vnspeakeable swætnesse of God.



O Lorde which art the searcher of the hart, and tryer of the raynes, indue me with ỹ knowledge of thée: O my comforter, and mirth of my mynde, shewe the lyght of thy countenaunce vpõ me, and be mercifull to me: Appeare vnto me O my soueraigne delight, my swæte solace, my Lord God, my lyfe, and the whole glory of my soule. Let me imbrace thée thou heauenly brydegrome: Let me possesse thée O endlesse blisse, let me lodge thée in the bottome of my hart: thou art the blessed lyfe, and the soueraigne swæteneſſe of my

A.ỹ. soule.







As you are. So were we.

NOE.



ABRAHAM



ISAAC



IACOB.



ſoule. Graft in me the true loue of thée, O my God, my helper, the towꝛer of my ſtrength, my caſtle & deliuerer in all my troubles. Open the entries of myne eares, thou woꝛde which enterreſt ſwifter than any two edged ſwoꝛde, that I may heare thy voyce. Thunder downe from aboue (O Lord) with a lowde and mightie voyce. Let the Sea roꝛe and the fulneſſe thereof, let the earth be moued and all that is in it. Lighten myne eye (O incomprehenſible light) that I ſléepe not in death: flaſhe out thy lyghteninges, and turne them aſide, that they may not lwke baynely. O ſauour of lyfe, make my taſte ſound, that it may ſauour, trye, and diſcerne how greate the aboun-

boundance of thy ſwéetneſſe is, which thou haſt layd vp for them that put their truſt in thée. Geue mée a mynde that may euer thinke vppon thée, a hart that may loue thée, a ſoule that may honour thée, an vnderſtandyng that may féele thée, and a reaſon that may alwayes ſticke faſt to thée my ſoueraigne delight. O lyfe to whom all thinges lyue, O lyfe which art my lyfe, and without whom I am dead. O lyfe wherby I am rayſed to lyfe, and without which I am forlorne. O lyfe wherby I reioyce, and wherwithout I am ſorrowfull. O lyuely, ſwéete, and louely life, alwayes worthy to be had in mynde, where art thou I pray thée, where ſhall I finde

CALEB



OTHONIEL



S Auſtens

thée, that I may geue ouer in my ſelfe and ſtay vppon thée: Be thou neare me in my minde, be neare in my hart, be neare me in my mouth, be neare me in mine eares, be neare me to my helpe: for I pine away for loue of thée, I die for want of thée: As the hart deſireth the water brookes, ſo longeth my ſoule after the O God. The ſent of thée refreſheth me, the remembrance of thée healeth me: but yet ſhall I neuer be ſuffiſed, till thy glorye appeare, which is the lyfe of my ſoule. My ſoule fainteth with longing after thée, and with thinking vppon thée: when ſhall I come and ſhew my ſelfe in thy preſence O my ioy. I had rather be a doorekeeper in the houſe of my

GEDEON



IEPTE



SAMSON



SAMVEL



NATHAN



HELIAS



my God, then to dwell in the tentes of vngodlynesse: for one day in thy courtes is better then a thousand els where. O Lord hide not away thy face from me, in the néedefull time of trouble, but bow downe thine eare to me and heare me, make hast to deliuer me, make no long tarying O my God. But wherefore hidest thou thy face away: perchaunce thou wilt say, mã cannot sée me, and liue. Behold O Lord, I can finde in my hart to dye, that I may sée thée: let me sée thée, that I may dye here. I desire not to liue, I had leuer dye: I would fayne be let lose, that I might be with Christ: I couet to dye, that I might sée Christ: I refuse to liue heare, so I may liue with



HELIZEVS



OBED



AZARIA



HVLDA



Chriſt. O Lord Jeſus, receiue my ſpirite. My life, receiue my ſoule. My ioy draw my hart vnto thée. My ſwéete foode, let me féede vpon thée. My head, direct thou me. Thou light of myne eyes, inlighten me. My melodie, delight thou me. My ſwéete ſent, refreſh thou me. Thou word of God, quickē thou me. My prayſe glad thou the ſoule of thy ſeruaunt. Thou euerlaſtyng light, ſhine thou vpon it, that it may perceiue thée, know thée, and loue thée. For the cauſe O Lord why it loueth thée not, is for that it knoweth thée not: & the cauſe why it knoweth thée not, is for that it perceiueth thée not: & the cauſe why it perceiueth thée not, is for that it comprehendeth not thy

As you are. So were we.

DAVID



SALOMON



ASAIE.



IOSAPHAT



thy light, for thy light ſhineth in darkneſſe, and the darkneſſe cõprehendeth it not. O light of the minde, O lightſome truth, O true brightneſſe, which inlightenest euery mã that commeth into the world: I ſay, which commeth into the worlde, but not which is in loue with the world: for he that loueth the world & the thinges of the world, the loue of God is not in him. Driue away the darkneſſe from the vpperſide of the dẽpe of my mynde, that it may ſée thée by vnderſtandyng, know thée by perceiuyng, & loue thée by knowyng thée. For who ſoeuer knoweth thée muſt nẽdes loue thée. Yea he forgetteth him ſelfe and loueth thée more then him ſelfe: he forſaketh him ſelfe,

As we be. So ſhall ye.

and cõmeth to thée, that he may ioy in thée. The cauſe then wherfore I am not ſo farre in loue with thée as I ought to be, is by reaſon that I do not throughly know thée: and bycauſe I haue but ſmall knowledge of thée, I haue alſo but ſmall loue to thée: and bycauſe I beare but ſmall loue to thée, therfore haue I but little ioy in thée. By meanes of outward ioyes I raunge frõ thée the true inward ioy, and ſéeke counterfet comfortes in theſe outward thinges. And ſo like a wretch as I am, loke what loue I ought to haue yelded vnto thée alone with my whole hart, that haue I ſet vpon vanities: & therfore am become vayne by louing vanitie. Hereupon alſo O Lord

it

it is come to passe, that I delight not in thée, nor sticke not to thee: for my mynde is busied about outward thinges, thine about inward thinges: my thought is occupied in carnall thinges, thine in spirituall thinges: my talke is intãgled about trãsitorie things, but thou dwellest in euerlastingnesse, & art the euerlastingnesse it selfe, thou in heauen, and I in earth: thou louest high thinges, I low thinges: thou heauenly thinges, I earthly thinges. And how then can these contraries agrée together?

Of the wretchednesse and frailtie of man.

WRetch that I am, when shall my crookednesse be made

ISAIAH



IEREMI.



EZECHI



DANIEL



made euen to thy ſtraightnes: Lord, thou loueſt ſolitarineſſe, and I delight in company: thou ſtilneſſe, and I noyſe: thou truth, I leaſing: thou loueſt clenneſſe, & I filthines. And what more O Lord: Thou art thoroughly good, and I wholly euill: thou holie, I prophane: thou happie, I miſerable: thou righteous, I vniuſt: thou lightfull, I blind: thou liuing, I dead: thou the ſalue, I the ſore: thou the ioy, I the ſorow: thou the ſouerein truth, I nothing but vanitie, as all men liuing be. Alas therfore my maker, what ſhall I ſay: Heare me O my Creator: I am thy Creature, and without thee am alreadie forlorne: I am thy creature, and am alreadie dead: I am thy worke-



worke manship, thy handes O Lord haue made me and fashioned me: Lorde, despise not the worke of thy handes.

I am by nature the child of wrath, a wild oliue tree, a vessell of dishonour, the vessell of Sathan, an enemie to thée O God, a louer of my selfe, a cage of vncleane birdes, all that euer nought is: Lord be mercyfull to my sinnes, for they are many, graft me into ỹ true oliue, make me a vessell to honor, take from me selfeloue, pride and cõtempt of others, renue a right spirite within me, that I may perfectly loue thée, and worthely magnifie thy holy name for euer and euer.

Behold O Lord, thou hast set me downe vpon thy hands: Lord God

S. Auſtens

IONAS.



MICHEAS



God read the writyng, and ſaue me. I that am the creature, do grone vnto thée that art my creator: O refreſh me. Behold, I thy workemanſhip do cry vnto thée: thou that art my life quickē me. Behold I thy handiworke looke vp to thée: thou that art my maker recomfort me. Spare me O Lord, for my dayes are nothing. What is man, which is but duſt and aſhes, that he ſhould talke vnto God his maker? Beare with me for my talking to thée. Pardon thy ſeruaunt for preſuming to ſpeake to ſo great a Lord. Neceſſitie hath no law. Paine compelleth me to ſpeake, and the griefe that I indure inforceth me to cry out. I am ſicke, & I call to ỹ Phiſician: I am blind, and

NAHVM.



ABAKVK





So diſcuſt, die thou muſt.

and I hye me to ỹ light: I haue gone astray, and thirst to returne into the way: I am dead, and I labour for life. Thou art ỹ Phisiciã, thou art the light, the way, and the life. Iesus of Nazareth haue mercy vppon me: O thou sonne of Dauid haue mercy vpõ me: O welspring of mercy harken to the diseased which crieth vnto thée. Thou light which passest by, tarie for the blind, reach him thy hand that he may come to thée, and let him sée light in thy light. Thou liuing life, raise vp the dead againe.

What am I that speaketh with thée? woe is me Lord: O Lord spare me. I am but a rotten carcasse, wormes meate, a stinking coffin, and fode for fire.

What





S. Auſtens

What am I that talketh with thée? Wo is me Lord: O Lord ſpare me. I am an vnhappie mã, euen a ſory man borne of womã, ſhort liued, full fraught with many miſeries: euen a man that is like vnto vanitie, matched with witleſſe beaſtes, and already become like vnto them.

Againe, what am I? a darke dungeon, wretched earth, a child of wrath, a veſſell méete for diſhonor, begottẽ with vnclenneſſe, liuing in miſerie, and dying in diſtreſſe. Out vpon me wretch, what am I? Alas what ſhall become of me? I am a ſacke of dũg, a coffin of rottẽneſſe, full of lothſomneſſe and ſtinch: blind, poore, naked, ſubiect to exceding many neceſſities: woting neither when

I



SARA.



REBECCA



RACHEL.



LEA.



I came into the world not when I shall goe out : mortall, and miserable: whose dayes passe away as a shadowe, whose life glaunceth away as a shadow by Moonelight, growing as a floure vpon a trée, and fading out of hãd againe, now flourishing and by and by withering againe. My life (I say) is a fraile life, a fléeting life, such a life as the more it lengtheneth the shorter it is: the further it goeth, the nérer it draweth vnto death. A deceitfull and shadowish life, full of snares of death. Now I am merie, & anone I am sorie. Now I am lustie, & anone I am weake. Now I am aliue, and by and by I am dead. I séeme happie for a while, & I am alwayes wretched. One



SEPHORA.



MARIA.



DEBORA.



RVTH.



while I laugh, & another while I weepe. And all thinges are so subiect to vnstablenesse, that nothing continueth at a stay one houres space. Here withall commeth feare, trembling, hunger, thirst, heate, cold, faintnesse, and grief. In the necke of these followeth importunat death, which snatcheth vp wretched men vnwares a thousand wayes euery day. He killeth one with diseases, and dispatches another with sorrowes. He starueth this man for hunger, and pyneth that man with thirst. He choketh some mē with water, and strangleth other some with a halter. He makes a hand of some men by fire, and deuoureth othersome with ỹ teeth of wild beastes. He fleas this mā with

with the ſword, deſtroyes that man with poyſon, and cauſeth ſome other man to finiſh his miſerable life with nothyng, but ſome ſodein feare. And yet there is one great miſerie aboue all theſe: namely that whereas nothing is more certeine thē death, yet doth not a man know when he ſhall dye. Yea euen when he thinkes him ſelfe to haue beſt footing, then is he ſhaken down, & his hope periſheth. For a man knoweth not whē, where or how he ſhall dye, & yet is he ſure that he muſt nēdes dye. See Lord how great mans wretchednesſe is, wherein I am, & yet miſtruſt it not: how howge the miſerie is which I indure, & yet am not greued, nor make any mone to

HESTER.

ANNA.

OLDA.

SAREPTA.

thée. Lord I will cry ont vnto thée before I paſſe away, if peraduenture I may abyde in thée, and not paſſe away. I will tell thée then, I will tell thée my miſerie: I will not be aſhamed to acknowledge my vyleneſſe before thée. Helpe me my ſtrength by whom I am vnderpropped, ſuccour me my power by whom I am vpheld, come my light by whom I ſée, appeare my glorie through whom I reioyce, ſhewe thy ſelfe O life wherein I may liue, O my Lord God.

¶ Of Gods Wonderfull light.

O Light which Tobias ſaw, when with his eyes ſhet, he taught his ſonne the way of life.

Repent amende.









life. O light which Isaac saw inwardly, when his outward eyes were dim, & yet he told his sonne what was to come. O light inuisible, which beholdest all the dũgeons of mans hart. O light which Job saw when he openly forshewed his sonnes things to come, accordyng as thou haddest taught him inwardly. Behold how darknesse ouerwhelmeth, ỹ dungeon of my minde: for ỹ art light. Behold how misty dimnesse lyeth vpõ the waters of my hart, for thou art truth. O word by which all things were made, & wïthout whiche nothing was made. O word which art before all things, & before which was nothing. O word which createst all thinges, & without which all

NOE.



ABRAHAM



ISAAC



IACOB.



thinges are nothyng. O woꝛde which ruleſt all thinges, & without which all things are nought woꝛth. O woꝛd which in the begynnyng didſt ſay, let light be made, & light was made: ſay alſo vnto me, let light be made, that light may be in dæde, and I may ſee ỹ light, & know what ſoeuer is not light. Foꝛ without thæ I take darknes foꝛ light, & light foꝛ darkneſſe: & ſo without thy light there is no truth. Al is errour, al is vanity, there is no diſcretiõ. Al is cõfuſiõ, all is ignoꝛaũce, there is no knowledge. All is blindneſſe, and there is no ſight: all is ſtraying, & there is no way: All is death, and there is no life.

¶ Of the moꝛtalitie of mans nature.

So diſcuſt, due thou muſt.

Meditations.

O Lord the word, O God the word whereby all thinges are made & without whom there is not any thing made. Wo is me wretch so often blinded, for that thou art the light and I am without thée. Wo is me wretch so often wounded, for that thou art the salue and I am without thée. Wo is me wretch so often ouerséene, for that thou art the truth & I am without thée. Wo is me wretch so often straying, for that thou art the way & I am without thée. Wo is me wretch so often dead, for that thou art the life and I am without thée. Wo is me wretch so oftē brought to nought, for that thou art the word by which all thinges were made, & I am without thee, with

 out







CALEB



OTHONIEL



out whom nothing was made. O Lord the worde, O God the word, who art the light by whō light was made, who art ỹ way, truth, and life in whom there is no darkneſſe, ouerſight, vanitie, nor death. O light wout whiche all is but darknes: O truth with out which all is but leaſing: O life without whiche all is but death. Lord ſay the word, that light may be made, ſo as I may ſée the light, & eſchew darkneſſe: ſée the way, & eſchew ſtraying: ſée the truth, and eſchew leaſing: ſée life, and eſchew death. Shyne forth O Lord my light, my inlightening, & my welfare, whom I will reuerēce: my Lord whom I will prayſe, my God whom I will honor, my father whom I will

GEDEON.



IEPTE.











wil loue, my bridegrome to whō I will keepe my selfe. Shyne forth O light, shine forth (I say) to this blind soule of mine which sitteth in darknesse & in the shadow of death, and guide my fæte into the way of peace, that I may passe thereby into the place of thy wonderfull Tabernacle, euē to the house of God with the voyce of gladnesse and confessiō. For true confession is the way whereby I may enter vnto thée which art the way, whereby I may returne from by wayes, and whereby I come agayne to thée which art the way, for thou art the very way of life.

¶ Of the fall of the Soule into sinne.



HELIZEVS



OBED



AZARIA



HVLDA



S. Auſtens

AS long as I was without thée, I was as nothyng. And therfore I was blind, deafe, and ſenſeleſſe. For I did neither diſcerne the good, nor ſhunne the euill, nor feele the grief of my woundes, nor ſée myne owne darkneſſe, bycauſe I was without thée the true light which inlightneſt euery man that commeth into this world. Wo is me, they haue wounded me and I was not ſorie, they haue haled me and I felt it not. For I was as nothing, bycauſe I was without life which is the word, wherby all things are made. And therfore O Lord my light, mine enemies haue done what they liſted to me: they haue ſtrikē me, they haue betrayed me, they haue marred

red

Repent amende.

red me, they haue wounded me, and they haue killed me, because I shrunke backe from thee, and am become as a thing of nothing without thee. Alas Lord my life which madest me, my light which hast guided me, thou defender of my life, haue mercie vppon me. Rayse me vp againe O Lord my God. My hope, my power, my strength, my comfort, haue an eye to mine enemies in the day of my trouble, and rescue me. Let them that hate me flee away from my face, and let me liue in thee by thee. For they haue lyen in wayt for me O Lord and whē they saw me without thee, they despised me. They parted amōg them the garmentes of the vertues wherewith thou hadest apparel-









parelled me. They made their way through me, they trampled me vnder their feete, they defiled thy holy temple with the filth of their ſinnes, and they left me deſolate & forpyned with ſorrowe. I went after them blind, and naked, and ſhackled with the fetters of ſinnes. They dragged me after them roūd about from vyce to vyce, and from myre to myre: and I went without ſtrength before the face of him that purſued me. I was a bondſlaue, and yet I loued ſlauerie: I was blind, & ſtill I longed for blindneſſe: I was manacled, & yet I miſliked not my manacles: I thought bitter to be ſweete & ſweete to be bitter. I was a wretch & wiſt it not. And all this came to paſſe, by-

cauſe

cause I was without the word, wherby al things are preserued, & without which all thinges are worse then nothing. For like as al things were made by ỹ word, and nothing was made without it: euen so by it are all thinges preserued and mainteyned what soeuer they be, either in heauen, or in earth, or in the Sea, or in any deepes. One peece should not cleaue to another: in a stone or in any of the thinges that be created, vnlesse they were mainteyned by the worde, whereby all thinges were made. Therfore will I sticke vnto thée O word, that thou mayst preserue me, for assone as I stepe aside from thée, I am vndone in my selfe, sauyng that thou which madest me hast also





ISAIAH



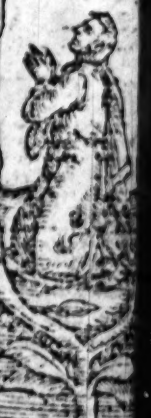
IEREMI.



EZECHI



DANIEL



also renued me agayne. For whē I had sinned, thou didst visit me: when I was falne, thou didst lift me vp agayne: when I was ignorant, thou didst teach me: and when I could not see, thou didst inlighten me.

Of Gods manifold benefites.

WRetch that I am, my God, shew me how much I am bound to loue thée. Make it appeare to me how much I ought to prayse thée. Make me to know how much I ought to please thée. Lord thunder thou downe into the inwarde care of my hart. Teach me, and saue me, and I will prayse thée. For thou hast created me when I had no being

OSEAS.



IOEL.



ing : thou hast inlightened me when I was in darknesse : thou hast rayſed me whē I was dead: thou hast fed me with thy benefites euen from my youth vp. This vnprofitable worme which ſtinketh with ſinne, thou nouriſhest with all thy ſingular gœd giftes. Open vnto me O thou key of Dauid, which openest and no man ſhutteth agaynſt him to whom thou openest, and ſhettest and no man openeth vnto him whom thou ſhettest out. Open me the dore of thy light, that I may enter in, and both know, & acknowledge vnto thée with my whole hart, that thy mercy is great towardes me, & that thou hast deliuered my ſoule from the bottom of hel. O Lord our God, how

AMOS.



ABDIAS.



As we be. So ſhall ye.

IONAS.



MICHEAS



NAHVM.



ABAKVK



how wonderful and prayſe worthy is thy name through all the earth. And what is mā that thou art mindfull of him, or the ſonne of man that thou viſiteſt him? O Lord whiche art the hope of the Saintes, and the tower of their ſtrength. O God the life of my ſoule, wherby I liue, and where without I dye. O light of myne eyes, by which I ſee, and without which I am ſightleſſe. O ioy of my hart and chearer of my ſpirites, let me loue thée with all my hart, with all my mind, with all my ſtrength, and with all intierneſſe: for thou haſt loued me firſt. And why haſt thou done ſo to me O maker of heauen, and of earth, and of the bottomleſſe déepe, who haſt no nēde of me?

Wher-

So diſcuſt, | due thou muſt.

Meditations.

SOPHONIA



HAGGEVS



ZACHARI



MALACHIA



Wherupõ commeth it that thou hast loued me? O wisedome which openest the mouth of the dumme, whereby all thynges were made, open my mouth, and giue me the voyce of prayse, that I may tel forth all thy benefites, which thou hast bestowed vppon me from the beginning O Lord. For loe, I am, bycause thou hast created me: and the cause that thou didst create me and account me in the nomber of thy creatures, was thy foreordinaunce frõ euerlasting, before thou madest any thing, euen from the begynning, before thou didst spread out the heauens, when as yet there were no dœpes, neither hadst thou yet made the earth, nor foũded the moũtaines, neither were

Haue thou sure trust,

ESDRAS.



TOBIAS.



any waterſpringes yet broken out. Before thou madeſt all theſe thinges, whiche thou madeſt by thy word, thou foreſawest be the moſt aſſured prouidence of thy truth, that I ſhould be thy creature, & alſo thou willeddeſt that I ſhould be thy creature. And whence commeth this to me O moſt gētle Lord, moſt high God, moſt mercyfull father, and alwayes moſt mēke: What had I deſerued: what kindneſſe had I ſhewed, that it ſhould like thy royall maieſtie to create me: I was not, and thou diddeſt create me. I was nothing, and of nothing thou madeſt me ſomwhat. And what maner of ſomewhat: not a drop of water, not fire, not a bird or fiſhe, not a Serpent or ſome

BARVCH.



MACABE.



SARA.



REBECCA



RACHEL



LEA.



some of the brute beastes, not a stone or a blocke, not of those sort of thinges whiche haue but being onely, or of those thinges that haue but onely being and growing, nor yet of those kynde of things that haue but onely being, growing, and feeling. But aboue all these thinges, it was thy will to haue me both of that sort which haue but being onely: for I am: and of those that haue no more but being and growing: for I am, and grow: and also of the kind of thinges which haue both being, growing, and feeling: for I am, and also do both grow and feele. Yea and thou hast made small oddes betwene me and the aungels. For I haue receaued reason to know thee, at thy hand

Pitie the poore.

SEPHORA.



MARIA.



as well as they. But I did well to ſay there was ſome oddes betwene vs. For they haue the happie knowledge of thée already in poſſeſſion, and I haue it but by hope. They ſée thée face to face, I ſée thée in a riddle through a glaſſe. They ſée thée fully, and I but partly.

Of mans dignitie in time to come.

But whé the thing commeth which is perfect, then ſhall the vnperfect be done away, at ſuch time as we ſhall behold thée vncouered face to face. And what ſhould let vs to be counted litle inferior to aungels, ſeing that thou O Lorde haſt crowned vs with the garland of hope, which is

DEBORA.



RVTH.



BEATHSABE



RAHAB.



SVSANNA.



IVDITH.



is decked with glorie and honor, and seing thou hast inhonored vs exceedingly as thy frendes, or rather as felowes and coequals in all thinges with thine aungels: Verely euen so sayth thy truth, they are equall with the angels, and they be the sonnes of God. And what be they els then the sonnes of God, if they be made felowes with the angels? They shalbe the sonnes of God in very dæde: for the sonne of man is become the sonne of God. Truly when I bethinke me of this, I am bold to say, that man is not onely litle inferiour to the aungels, yea or hayleffelow with the angels, but also superiour to thē, bycause a man is God, and God is a man, and not an angell. And

HESTER.



ANNA.



in this reſpect I may ſay that man is the worthyeſt creature, bycauſe the word whiche in the beginning was God with God, the word wherby God ſayd: let light be made & light was made, (that is to ſay, the angelicall nature was made) the word wherby God created all thinges in the beginning, euen the ſelfe ſame word became fleſh and dwelt among vs, and we haue ſene the glorie of it. Lo here the glorie, wherin I glory, whē I glory diſcretly. Lo here the ioy wherin I ioy, whē I ioy diſcretly, O Lord my God, the whole life and glorie of my ſoule. Therfore I acknowledge vnto thee my Lord God, that when thou createdſt me indued with reaſon, thou didſt

OLDA.



SAREPTA.



MATHEVS.



LVCAS.



MARCVS.



IOANNES.



didst create me after a sort equall with the aungels. For by thy word I may be perfect to atteine vnto equalitie with the aungels, so as I may haue the adeptiõ of thy childrẽ by thine onely begotten word, O Lord, by thy deare beloued sonne in whom thou art well pleased, by our onely coheyre, which is of the same substaunce & euerlastyngnesse that thou thy selfe art, I euen by Iesus Christ our onely Lord and redemer, our inlightener & comforter, our spokesman with thée and the light of our eyes, who is our life, our sauiour, our onely hope, who hath loued vs more thẽ him selfe, by whom we haue assured trust layd vp in store, & stedfast faith to thœward, and

ADAM.



ABEL.



EVE.



SETH.



entraunce to come vnto thée, bycauſe he hath giuen them power to become the childrẽ of God, as mãny as beleue in his name. I will giue prayſe vnto thy name O Lord, who by creating me after thine owne image, haſt made me capable of ſo great glorie, as to become ẏ ſonne of God. This truly can not trées do, this cã not ſtones do, this (to ſpeake generally) can not any of the thinges do that moue or growe in the ayre, or in the Sea, or on the earth, in aſmuch as he hath not giuen them power by thy worde to become the ſonnes of God, bycauſe they haue not reaſon. For the power whereby we know, conſiſteth in reaſon. But he hath giuẽ this power vnto men, whõ he

NOE.



ABRAHAM



he created reasonable after his owne image and likenesse. Certesse Lord it is by thy grace that I am a man, and by grace I may be thy child, which thing, the other can not be. Whence haue I this O Lord the souerein truth, and true souerein, and the beginning of all creatures? Whence haue I this O Lord, that I may become the child of God, whiche the other thinges can not? Thou art he that indurest for euer, and thou hast made all thinges at once. Thou hast made man and beast, stones and grene thinges of the earth all at once. For there went no desert of theirs afore, there wēt no good turne of theirs afore. Thou hast created all thinges onely of thine owne good-

ISAAC



IACOB.



S Auſtens

neſſe: no creature had deſerued moze thē other, foz none of them had deſerued ought at all. And why thē did thy gœdneſſe ſhew it ſelf moze in this creature which ÿ haſt made reaſonable, then in all other that be without reaſō? Why was not I as all they be, oz why are not all they as I am, oz I alone as they be? What had I merited? What had I deſerued, that thou ſhouldeſt make me able to become the child of God, and deny the ſame abilitie to all the reſt? God fozbid that I ſhould thinke ſo. It was thy onely grace, it was thy oncly gœdneſſe which brought it to paſſe, that I might be partaker of that ſwœtneſſe. Of that grace therfoze whereby thou haſt created me













me of nothing, I beseech thee O Lord to giue me the grace to be thankefull vnto thée.

¶ Of Gods almightinesse.

THy almighty hand kéeping alwayes at one stay, created the aungels in heauen & the silie wormes vpon earth, and yet was neither higher in the one, nor lower in the other. For like as none other hand could haue created an aungell, so could none other hād haue created a worme. Like as none other could haue created heauen: so could none other haue created a leaf of a trée. Like as none other could haue made a body: so could none other make



make a heare white or blacke, but onely thine almyghty hand, whereunto all thinges are poſſible alike. For it is not more poſſible with him to create a worme then an aungell, nor more impoſſible to ſpread out the heauē, than a leafe: nor eaſier to faſhion a heare, then to faſhion a body: nor vneaſier to ſtabliſh the earth vpon the water, then the waters vppon the earth: but all that he liſted to do, that hath he done. According as he liſted he hath made all thinges in heauen, & in earth, and in the Sea, and in all dæpe places: & among all other things he hath alſo made me accordyng as hee liſted, could, and knew how to do it. Certeſſe Lord thy hand could haue made me ſome ſtone

stone, or some bird, or some Serpent, or some beast: and it knew how to haue done it: but it would not bycause of thy goodnes. Why then am not I some stone, some tree, or some beast? Bycause thy goodnesse hath so ordeined it, and that thou shouldest so ordeine it, there were no merites of myne goyng afore.

Of the incomprehensible prayse of God.

HOw shall I doe Lorde, whence shal I haue prayse to prayse thee withall? for like as thou madest me without myne aduise, as it liked thy selfe best: so hast thou prayse without me, as it liketh thee. Thou thy selfe

Lord

DAVID

SALOMON

ASA

IOSAPHA

S. Austens

Lord art thine owne prayse. Thy workes prayse thée accordyng to thy manifolde greatnesse, thy prayse O Lord is incomprehensible. No hart can comprehend it, no toung can measure it, no eare can receiue it: for these thinges passe awaye, but thy prayse O Lord continueth for euer. Thoughtes haue a begynning, & thoughtes haue an end: voyces make a sound and forthwith passe away: the eare heareth, and the hearing ceaseth: but thy prayse standeth fast for euer. Who is he then that can prayse thée? What man is able to vtter forth thy prayse? Thy prayse is euerlasting, and not transitorie. That man prayseth thée, whiche beleueth thée to be thyne owne prayse.

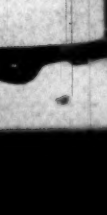
As you are. so were we.

prayse. The man prayseth thée, whiche acknowledgeth him selfe vnable to atteine to thy prayse. O prayse perpetuall whiche neuer fadest: in thée is our prayse, in thée shall my soule be praysed. It is not we that prayse thée: but it is thou thy selfe that doest it, both thy selfe, and in thy selfe: & we also haue prayse in thée. Thẽ haue we true prayse, when we haue prayse of thée, when light alloweth light, for thou beyng the true prayse yeldest vs true prayse. And loke how often we seeke for prayse at any other bodies hand then thine: so often do we forgo thy prayse, because the other is shadowish, but thine is euerlasting. If we hunt after the transitorie prayse, we lose the eter-















HOZEKIA.

IOTHAM.

MANASSE

IOSYA.

ternall prayſe. O prayſe eternal, O my Lord God of whom is all prayſe, without whō there is no prayſe. I am not able to prayſe thée without thée. Let me haue thée, and I will prayſe thee. For what am I of my ſelf Lord, that I ſhould prayſe thée? I am but duſt and aſhes, I am but a dead and ſtinkyng dogge, I am but wormes and rottēneſſe I. What am I to praiſe thée O moſt migh tie Lord God? Howe can the breath of no better then fleſhe, prayſe thee which dwelleſt in e-uerlaſtingneſſe? Can darkneſſe prayſe light, or death, life? Thou art light, I darkneſſe: thou life, I death. Can lying prayſe truth? Thou art truth, and I am a mā no better thē vanitie it ſelf. How ſhall

So diſcuſt, die thou muſt.

ſhall I then prayſe thée O Lord? Shall my wretchednesse prayſe thée? Shall ſtinch prayſe ſwéete ſentes? Shall mans mortalitie which is here to day and gone to morow, prayſe thée? Shall man, whiche is but rottennesse, or the ſonne of man whiche is but wormes, prayſe thée? O Lord, Can bee prayſe thée whiche is breed, borne, and brought vp in ſinfulnesse? Prayſe is not ſéemely in the mouth of a ſinner? O Lord my God, let thine owne incomprehẽſible power, let thy vnbounded wiſedome, let thine vnſpeakable goodneſſe, let thine ouer paſſing mercy, let thy ſuperabundant pitie, and let thine euerlaſting vertue and Godhead prayſe thée. Prayſed be thou by

OSEAS.



IOEL.



S. Auſtens

thine owne almightie puiſſance, and alſo by thy ſingular gracious goodneſſe and louingneſſe, wherby thou haſt created vs O Lord God the life of my ſoule.

Of liftyng a mās hope vp vnto God.

AND I thy creature wil put my truſt vnder the ſhadow of thy winges, and in thy goodneſſe where thorough thou haſt created me. Helpe thy creature whō thy gracious goodneſſe hath created. Let not that periſhe through my naughtineſſe, which thy goodneſſe hath wrought. Let not that periſh through my wretchednesſe, whiche thy ſingular mercy hath made. For what a-

uay-

AMOS.



AEDIAS



Faſt and *pray.*

uayleth it me that ỹ hast created me, if I shall sinke downe into myne owne corruption? O God hast thou made all the sonnes of men in vayne? Thou hast created me O Lorde: rule thou the thing that thou hast created. Despise not the worke of thine own handes O God. Thou hast made me of nought O Lord, & if thou gouerne me not, I shall returne to nought agayne. For lyke as whē I was not, thou madest me of nothing: so if thou gouerne me not, I shal yet againe be brought to nothing in my selfe. Helpe me O Lord my life, least I perish in mine owne naughtynesse. Lord, if thou haddest not created me, I should not haue bene at all, but bycause thou hast created me, I







SOPHONIA



HAGGEVS



am. Now if thou gouerne me not, I am vndone. For it was not mine owne merites, or mine owne deseruings that made thée to create me, but thine own most gracious goodnesse and mercifulnesse. That louingnesse of thine O Lord my God, whiche made thée to create me, I beseech thée let ỹ same make thée to gouerne me. For what boteth it that thy louingnesse caused thée to create me, if I must perish in mine own wretchednesse, and that thy right hand gouerne me not? O Lord my God, let this mercyfulnesse whiche caused thée to create the thing that was not created, cause thée also to saue that whiche is created. Let ỹ louingnesse which wonne thée to create, winne thée also

ZACHARI



MALACHIA





also to saue, sith it is no lesse now than it was then: for thou art the very loue it selfe and thou continuest alwayes one. Lorde, thy hand is not shortened ỹ it should not be able to saue, nor thyne eare deafed that it should not be able to heare: but my sinnes haue put a partition betwene me and thée, betwene the darkenesse and the light, betwene the image of death, and life, betwene vanitie and truth, betwene this waning life of myne, and that endlesse life of thine.

Of the snares of concupiscence.

SUch are the shadowes of the darknesse, wherewith I am

SARA.



REBECCA.



RACHE



LEA.

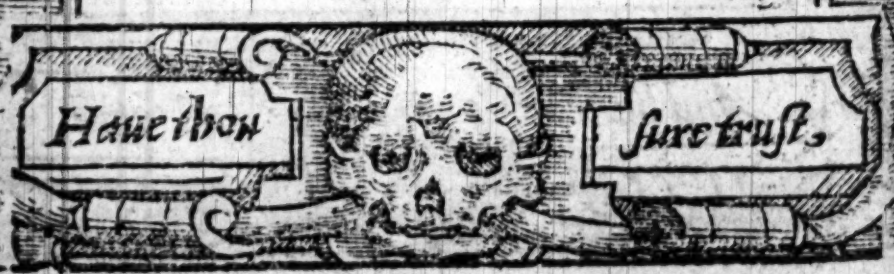
SEPHO



MARIA.



couered in the dungeon of this darke prisō, wherin I lye groueling till the day may dawne and the shadowes vanishe, and light appeare in the firmament of thy power. Let ỹ voyce of ỹ Lord in his strength, let the voyce of the Lord in his mightfull power, say: let there be light & let darkenesse be chased away, and let the dry ground appeare, and let the earth bring forth grœne herbes & such as beare the sœde and good frute of the righteousnesse of thy kingdome. O Lord my father & God, the life wherby all thinges liue, & where without all things are as good as dead, leaue me not in my naughtie thoughtes, and giue me not vp to the loftinesse of myne owne eyes. Take away my



SEPHORA.



MARIA.



my luſtes from me, and giue me not ouer to an froward and fãtaſticall minde, but hold thou my hart to thée that it may alwayes thinke vpõ thée. Inlighten myne eyes ý they may loke at thée, & not be lifted vp before thée which art the euerlaſtyng glorie: but that they may haue a lowly meaning not medlyng with maruels that are aboue them, and which are at thy right hand. Let thyne eyliddes goe before my ſteppes, for thyne eyliddes peruſe the ſonnes of men. Aſſwage my luſt with thy ſwétneſſe whiche thou haſt layd vp for them that feare thée, that I may luſt after thée with endleſſe lõgyng, ſo as mine inward taſt may not be allured and deceiued by vayne things, to

 take

DEBORA.



RVTH.



take bitter for ſweete, and ſweete for bitter: darkneſſe for light, and light for darkneſſe: but that I may be deliuered frõ the middes of ſo many trappes as are ſet by the enemie in the way of mens hauntes, to catch the ſoules of ſinners where the whole world is full: whiche thing the Apoſtle ſaw, and paſſed it not ouer with ſilence, but ſayd: what ſoeuer is in the world, is either the luſt of the fleſh, or the luſt of the eyes, or the pride of life. Lo my Lord God, the whole world is full of the ſnares of luſt, whiche they haue layd for my feete, and who can eſcape theſe ſnares? Doutleſſe euen he from whom thou takeſt away his loftie lokes, ſo as the luſt of his eyes catch not hold









HESTER.



ANNA.



OLDA.



SAREPTA.



hold of him: and from whō thou takeſt away the luſt of the fleſh, that the luſt of his fleſh attache him not: and from whom thou takeſt away his froward & fantaſticall minde, that the pryde of life do not craftely beguile hym. O how happie is he to whom thou doeſt ſo, for he ſhall ſcape vnpuniſhed. Now my redemer, I beſéech thée by thy ſelfe, helpe me, that I fall not in the ſight of mine aduerſaries, nor be caught in the ſnares whiche they haue layd for my féete to bryng my ſoule to the ground. But plucke me out thou ſtrength of my welfare, leaſt thine enemyes which hate thée may laugh at me. Vp Lord my God my ſtrong champion, breake the aray of myne

Pitie the poore.

MATHEVS.



LVCAS.



MARCVS.



IOANNES.



enemies, and let them that hate thée flée away before thée. Like as ware melteth awaye at the heate of the fire, ſo let the ſinners periſh at thy preſence: but let me be hidden in the couert of thy face, and reioyce with thy children as inioying my fill of all thy benefites. And thou O Lord God the father of the fatherleſſe, and thou mother of the motherleſſe, heare the ſhrékyng of thy children, and ſtretch out thy wynges, that we may flée vnder them from the ſight of our enemie. For thou art the tower of Iſraels ſtrength, which neither ſléepeſt nor ſlumbereſt in keping Iſraell, bycauſe the enemie that aſſaulteth Iſraell doth neither ſléepe nor ſlumber.

Of



ADAM.

EVE.

ABEL.

SETH.

¶ Of mans miserie and Gods benefites.

O Light which no other light cã see: O brightnesse which no other brightnesse beholdeth: O light whiche darkneth all other lightes: O brightnes which blindeth all outward sight. O light of whom cõmeth all light: O sight of whom commeth all sight: O brightnesse in comparison wherof all other brightnesse is but dimnesse, & all other light is but darknesse. O light vnto whom all darknesse is light, and all dimnesse, bright. O souerein light which no blindnesse can ouer shadow, whiche no mist can dim, which no let can ouerclose, & whiche no shadow can kéepe of.

O

S. Austens

NOE.



ABRAHAM



ISAAC



IACOB.



O light whiche inlightenest all things, whole, together, at once, and euer, swalow me vp into the depth of thy brightnes, ỹ I may sée thée throughly in thy selfe, & my selfe in thée, & all thinges vnder thée. Forsake me not, least ỹ shadowes of mine ignorañce increase, and my misdædes growe out of nomber. For without thée all thynges are darkenesse vnto me, and all thinges are euill, bycause nothyng is good without thée the true, onely, and souerein godnesse. This I know, and this I confesse O Lord my God, that wheresoeuer I am without thée, it is ill with me for want of thée, not onely without me, but also within me; for all aboundaunce besides thée my God, is nothyng els

As you are. so were we.

MOSES.



AARON.



ELIAZEL



PHINES.



els but ſtarke beggerie. But I ſhall thē haue my fill, when thou appeareſt in thy glorie. And thou O Lord my bliſſed life, make me to confeſſe my wretchednes vnto thee, whiche I am falne into by ſlippyng from the vnitie of thy goodneſſe, the ſouerein and onely good thing: ſince which tyme, the manifoldneſſe of tēporall things hath caried me awaye through my fleſhly ſenſes, and ſcattered me from one into many thinges: by reaſon whereof plentie is become painfull to me, and pouertie plentifull, while I raughted after this and that, and was ſatiſfied with nothing, bycauſe that in my ſelfe I found not thée the vnchaungeable, ſingular, and vndeuided good: whiche had I once attey-

As we be. So ſhall ye.

CALEB



OTHONIEL



attcyned, I should no more wāt: which had I once gottē, I should no more be grēeued: which had I once possessed, my whole lōgyng were satisfied. Alas how miserie commeth vpō miserie, when my miserable soule is fled from thee with whom it hath aboūdaunce and ioy: and foloweth the world, with whō it hath euermore scarcitie and sorow. The world calls me to vndo me, thou O Lord calleſt me to reuiue me, and such is my wicked wretchednesse, that I rather folow hym that vndoeth me, then hym that reuiueth me. This is vtterly mine infirmitie. O Ghostly Phisician, heale it, that I may giue prayse vnto thee the health of my soule, with all my whole hart, for all thy benefites

GEDEON.



IEPTE.



So discust, | due thou must.

SAMSON



SAMVEL



NATHAN



HELIAS



sites wherewith thou fœdest me from my youth vnto myne olde age, and euen till my last gasp. I beseech thée by thy selfe, forsake me not. Thou madest me when I was not: thou redéemest me when I was forlorne: yea when I was both forlorne & dead, thou camest downe to me, and tookest mortalitie vpõ thée. Thou beyng my kyng, camest downe to thy seruaunt: To redéeme thy seruaunt, thou gauest thy selfe: To the intẽt that I might liue, thou tookest vpõ thée to dye, and ouercamest death: Thou diddest set me vp agayne, by abasing thy selfe low. I was vndone, I was gone away in my sinnes, I was sold to sinne: thẽ camest thou for me to buy me out agayne, and thou



DAVID



SALOMON



ASA



IOSAPHAT



thou dioſt loue me ſo well, that thou gaueſt thine own bloud for my raunſome. Lord thou haſt loued me more then thy ſelfe: for thou didſt finde in thy hart to dye for me. Vpon this condition haſt ỹ with ſo deare a price brought me backe from baniſhment, raũſomed me out of bõdage, reſcued me from puniſhment, called me by thyne owne name, and ſealed me with thy bloud: that the remembraunce of thée ſhould be euermore with me, and that he ſhould neuer departe from my hart, who for my ſake ſhunned not the croſſe. Thou haſt anoynted me with the oyle wherewith thou thy ſelfe wart annoynted, that I might be called a Chriſtiã after thy name Chriſt. Behold thou

thou haſt regiſtred me vpõ thine handes, to the end that the remẽbraunce of me might be alwayes preſent with thée: yet notwithſtandyng, ſo as if the remembraunce of thée be alwayes preſẽt with me. Thus thẽ haue thy grace & mercy alwayes preuented me. For thou haſt oftẽtymes deliuered me from many & great perils, O my deliuerer. When I went aſtray, thou broughteſt me backe agayne: whẽ I was ignoraunt, thou taughteſt me: whẽ I ſinned thou didſt chaſtiſe me: when I haue bene in heauineſſe, ỹ haſt cheared me: when I haue bene in diſpayre, ỹ haſt recõforted me: whẽ I haue bene falne, ỹ haſt lifted me vp: when I haue ſtode thou haſt vphild me: whẽ I

Lyue to die, die to liue.

OSEAS.



IOEL.



haue gone, thou hast guided me: when I haue come, ÿ hast receiued me: whē I haue slept, ÿ hast watched me: and when I haue cryed vnto thée, ÿ hast heard me.

¶ That God doth continually behold and marke mens doynges & intentes.

These and many other good turnes hast thou done vnto me O Lord my God the lyfe of my soule: and it were a pleasure to me to be alwayes talkyng of them, alwayes thinkyng vppon them, and alwayes giuyng thée thankes for them, so as I might euer prayse thée for all thy good giftes, and loue thée with all my hart, and with all my soule, and with all my minde, and with all my

AMOS.



ABDIAS.



Fast and pray.

my strēgth, yea and with the very bowelles and intrayles of my hart and of all my sinewes, O Lord my God the blessed swéetenesse of all that delight in thée. But thine eyes haue sene myne imperfection. Thine eyes I say are much clearer then the sunne, belwyng throughly all the wayes of men, and the bottome of the déepe, and in all places alwayes beholdyng both the good and bad. For in asmuch as thou ouerrulest all thynges, fillyng euery thing, and art wholly present at all times & in all places, hauyng regard of all thinges which thou hast created: (for thou hatest not any of the thinges that thou hast made) thou takest such hœde to my steppes and my pathes, and

SOPHONIA



HAGGEVS



ZACHARI



MALACHIA



kéepeſt ſuch watch and ward o-
uer me day and night, diligently
markyng all my walkes lyke a
continuall ouerſéer: as though
thou hadſt forgotten heauen and
earth & all the creatures in them,
and haddeſt regard of me alone,
without caryng for any of the
reſt. For the vnchaũgeable light
of thine eye ſight increaſeth not
to thy ſelfeward though ỹ lõke
but vpon one thing: neither is it
diminiſhed though thou lõke
vppon ſundry and innumerable
thinges. For like as thou cõſide-
reſt the whole perfectly at once:
ſo thy whole ſight beholdeth eue-
ry ſeuerall thynge perfectly at
once, and whole together, be they
neuer ſo diuers. Neuertheleſſe
thou vieweſt all thinges as one,
and



and ech one thing as all: thy selfe beyng whole together without diuision, or chaunge, or abatemēt. Thou therfore being whole at all times, beholdest me whole, at once, and allwayes, without tyme, as if thou haddest nothyng els to thinke vppon. Yea and thou standest in such wyse my gard, as if thou haddest forgotten all other thynges, and wouldest taske thy selfe to me alone. For thou euer shewest thy selfe present: thou euer offerest thy selfe ready if thou finde me ready. Whether soeuer I go, ỹ forsakest me not, except I forsake thée first. Where soeuer I be, thou departest not from me. For thou art euery where, so as whiche way soeuer I go, I

ESDRAS. TOBIAS. BARVCH. MACABE.

And sinne no more.

SARA.



REBECCA



RACHEL



LEA.



may finde thee by whom I may be, that I periſh not without thee, ſith I cannot be without thee. I cõfeſſe in deede, that what ſoeuer I do, and where ſoeuer I do it, I do it before thée, & what ſoeuer I do, thou ſeeſt it better then I that do it. For what ſoeuer I am worꝛkyng, thou art euer ſtandyng at myne elbow, a continuall beholder of all my thoughtes, intentes, delightes & doinges. Lord, all my deſire is euer before thee, & al my thoughts are before thee. Lord, ỹ knoweſt frõ whence my ſpirite commeth, where it reſteth, and whether it departeth: for thou art the weyer of all ſpirites. Thou knoweſt right well whether the rote that ſẽdeth forth faire leaues abroad, be

Haue thou *ſure truſt,*

SEPHORA.



MARIA.



DEBORA.



RVTH.



be ſwéete or bitter: yea thou ſearcheſt narrowly euē the very pith of the rotes within, as a iudge: and by the diſcuſſing light of thy truth thou conſidereſt, numbreſt, beweſt, and peruſeſt not onely the intent, but alſo the very innermoſt pith of ẏ rote of it, that thou mayſt render vnto euery man, not onely accordyng to hys worke or intent, but alſo euen accordyng to the very inward & hidden pith of the rote of them, out of which the intent of ẏ worker proceedeth. What ſoeuer I purpoſe when I worke, what ſoeuer I thinke, and wherein ſoeuer I delight, thou ſéeſt it, thyne eares heare it, thyne eyes behold it, and cōſider it, thou markeſt it, thou takeſt hæde of it, thou no-

teſt it, and thou writeſt it in thy booke, be it good or euill: that afterward thou mayſt render, for the good, reward, & for the euill, puniſhment, at ſuch tyme as thy bookes ſhalbe opened, and men ſhalbe iudged accordyng to the thinges that be written in thy bookes. And peraduenture this is it that thou menteſt, when thou ſaydeſt vnto vs: I will conſider the laſt of them: & which is ment when it is ſayd of thée O Lord: hee conſidereth the ende of all thinges. For in all thinges that we do, thou vndoutedly regardeſt more the end of the intent, then the act of the deede. Now when I conſider this O Lord my God, which art terrible and mightie, I am abaſhed with feare of thine excée-

HESTER.

ANNA.

OLDA.

SAREPTA.

exceeding strength, bycause it stā-deth vs greatly on hand to lyue iustly and vprightly, for asmuch as we do all thinges in the pre-sence of the iudge that seeth all thynges.

That man can do nothing of him selfe without Gods grace.

MOst puissant and mighty-worckyng God, ỹ creator of the spirites of all flesh, whose eyes are vppon all the wayes of Adams children, from the day of their birth, to the day of their de-parture, to giue vnto euery of thē accordyng to his workes either good or euil: shew me how I may confesse myne owne pouertie.

Pitie the poore.

MATHEVS.



LVCAS.



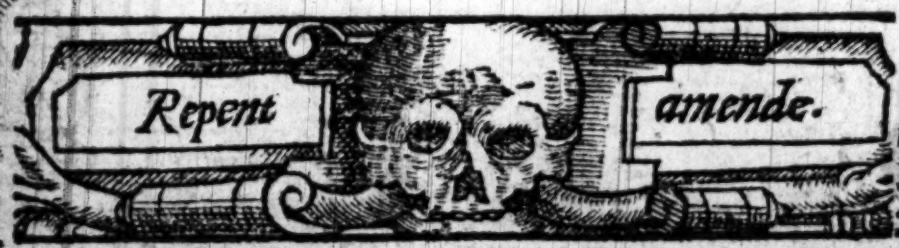
MARCVS.



IOANNES.



For I ſayd I was rich and wanted nothyng, and I wiſt not that I was poore, blind, naked, wretched, and miſerable. For I beleued I had bene ſomewhat, when as I was nothyng. I ſayd I will become wiſe, and I became a fole. I thought my ſelfe ſkilfull, but I was deceiued, for now I ſée it is thy gift, without whom we can do nothyng, bycauſe that except thou kæpe the Citie, in vayne doth he watch which kæpeth it. So haſt thou taught me to know my ſelfe, for thou haſt forſaken me to trye me: not for thy ſelfe that ỹ mighteſt know me, but for me ỹ I might know my ſelfe. For as I ſayd Lord, I beleued I ſhould haue bene ſomwhat of my ſelfe, I thought I had



ADAM.

EVE.

ABEL.

SETH.

had bene a man able inough of my selfe, & I perceiued not how thou diddest gouerne me, vntill thou haddest withdrawen thée a while from me: and then by and by I fell to myne owne byas: wherby I saw and knew, how it was thou that haddest ruled me, and that my fallyng was of my selfe, and my rising agayne was of thæ. O light, thou hast opened myne eyes, and waked me, and inlightened me. I sæ that mans life vpon earth is but a temptation, and that no flesh can glorie before thæ, nor any liuing wight be iustified, bycause that if there be any good in them, be it much or litle, it is thy gift, and we haue nothyng of our owne but euill. Whereof then shall any flesh make

And sinne no more.

NOE.



ABRAHAM



ISAAC



IACOB.



make his boaſt? Of euill? That is no glorie, but miſerie. But what? ſhall he boaſt of gœdneſſe? Then ſhal he boaſt of that which is none of his own. For gœdneſſe is thyne O Lord, and thyne is the glorie. For he that ſéeketh his owne glorie by thy gœdes, and ſéekes not thy glory, he is a théefe and a robber, and he is like the deuill who would haue ſtolne away thy glory. For he that wil be prayſed for thy gift, & ſéeketh not to glorifie thée in the ſame, but to glorifie himſelfe: although men prayſe him for thy gift, yet doeſt thou diſprayſe him, bycauſe ý by thy gift he hath not ſought thy glory, but his owne. As for him that is prayſed of men when thou miſlikeſt him, men ſhal not defend

defend hym when thou iudgest hym, neither shall they deliuer him when thou cõdemnest him. Wherfore O Lord which didst shape me in my mothers wõbe, suffer me not to fall into that reproch, that it might be cast in my teeth how I would haue stolne away thy glorie. For all glorie be vnto thée, who art the owner of all goodnesse: but shame and miserie be vnto vs, who are owners of all euill, except it please thée to shew mercy. For thou O Lord hast pitie, yea thou hast pitie on all thinges, for thou hatest not any thyng whiche thou hast made, but giuest vs of thy goodes, and inrichest vs beggers with thy singular good giftes O Lord God. Yea thou louest the poore, and









CALEB



OTHONIEL



and inricheſt them with thyne owne riches. Behold now O Lord, we thy childrē and thy litle flocke are poore: opē vs thy gates that the poore may eate and be ſatiſfied, & they that ſeeke thee ſhall prayſe thee. Alſo Lord, I know by thy teachyng, and I confeſſe that none ſhalbe inriched by thee, but ſuch as feele thē ſelues poore, and acknowledge their poorenes vnto thee. For they that take thē ſelues to be rich whereas they be poore, ſhall finde them ſelues ſhet out from thy richeſſe. I therfore confeſſe my poorenеſſe vnto thee my Lord God, and thyne be the whole glorie, bycauſe the good that hath bene done by me is thyne. Lord, I acknowledge accordyng as thou haſt taught me, that

GEDEON.



IEPTE.





that I am nothing els but all together vanitie, a shadow of death a dungeon of darkneſſe, & a barrein and waſt ground, whiche without thy bleſſing beareth not any thyng, ne yeldeth any frute but confuſion, ſinne, and death. If euer I haue had any good in me, I haue had it of thée: what ſoeuer I haue, it is thyne, or I haue it of thée. If euer I haue ſtode, I ſtode by thée: but when I haue falne, I haue falne of my ſelfe: and I ſhould haue lyen in the myre for euer, haddeſt not thou drawen me out. I had bene euer blind, haddeſt not thou inlightened me. Whē I was falne I had neuer riſen agayn, haddeſt not thou reached me thy hand. Yea I had continually falne after











HELIZEVS



OBED



AZARIA



HVLDA



ter thou haddest lifted me vp, haddest not thou hild me vp still: finally I had oftētimes perished, but that thou didst gouerne me. Thus alwayes Lord, thus alwayes haue thy grace and mercy preuented me, deliuering me frō all euils, sauyng me from that was past, liftīng me vp frō that was present, and garding me frō that which was to come: and also rippyng a sunder the snares afore me, and takyng away all causes of annoyance. For vnlesse thou haddest done so for me, I should haue committed all the sinnes of the world. Doutlesse Lord, I know there is no sinne which euer any man hath committed, but that an other man may do the same, if he want his crea-

Haue thou *sure trust,*

creator by whom he was made man. But loke what I my selfe could not do, that hast thou done. That I forbare it was thy commaundement: & that I beleued thée, it was of thy grace whiche thou didst shed into me. For it was thou Lorde that didst rule me, both to thée and to my selfe: and it was thou that gauest me grace and light, that I should not commit aduoutrie or any other kinde of sinne.

Of the deuill and of his manifold temptations.

There wanted a tempter, & thou wart the cause that he was wantyng: there wanted tyme and place, and thou wart

IEHV.

IOAS.

AMAZIAH

VZZA.

the cause that they wanted. The tempter was present, and there wanted neither place nor tyme: but thou hildest me backe that I should not consent. The tempter came full of darknesse as he is: & thou diddest harten me that I might despise him. The tempter came armed and strongly: but to ỹ intent he should not ouercome me, thou didst restreine him, and strengthen me. The tẽpter came transformed into an aungell of light: and to the intent he should not deceiue me, thou didst rebuke him: and to the intent I should know him, thou didst inlighten me. For he is that great red dragon, and that old serpent, called the deuill and Sathan, which hath seuen heades and ten hornes

hoznes, whō thou haſt created to take his pleaſure in this howge & broad ſea, wherin there crœpe liuyng wightes innumerable, & beaſtes greate and ſmall, that is to ſay diuers ſoztes of fœndes, whiche pzactiſe nothing els day noz night, but to go about ſœkyng whom they may deuour, except thou reſcue him. Foz it is that old dzagon which was bzēd in the paradiſe of pleaſure, which dzaweth dowme the third part of the Starres of heauen with his tayle & caſtes them to the groūd, which with his venim poyſoneth the waters of the earth that as many men as dzinke of thē may dye, which trampleth vpon gold as if it were myze and is of opinion that Iozdan ſhall runne in-



S. Auſtens

ISAIAH



IEREMI.



EZECHI.



DANIEL



to his mouth, and which is made of ſuch a mould as he feareth no man. And who ſhal ſaue vs from his chappes? Who ſhall plucke vs out of his mouth ſauing thou O Lorde, who haſt broken the heades of the great dragō? Helpe vs Lord. Spread out thy winges ouer vs O Lord, that we may flee vnder them from the face of this dragon that purſueth vs: defence thou vs from his hornes, with thy ſhield. For his continuall indeuour and onely deſire is to deuour the ſoules which thou haſt created. And therfore we cry vnto thee my God, deliuer vs frō our dayly aduerſarie, who whether we ſlepe or wake, whether we eate or drinke, or whether we be doyng of any thyng els, prea-

Repent amende.









preaseth vpon vs by all kynde of meanes, assaulting vs day and night with traynes and policies, and shotyng hys venemous arrowes at vs, sometyme openly and sometime priuily, to slea our soules. And yet are we most lewdly ouersene O Lord, in ỹ whereas we se the dragon continually in a readynes to deuour vs with open mouth: we neuertheless do slepe and ryot in our own slothfulnesse, as though we were out of his daunger, who desireth nothyng els but to destroy vs. Our enemy to the intent to kill vs, watcheth continually & neuer slepeth: and yet will not we wake from slepe to saue our selues. Behold he hath pitched infinite snares before our fete,



IONAS.



MICHEAS



NAHVM.



ABAKVK



and filled all our wayes with ſũdry trappes, to catch our ſoules. And who can eſcape them? He hath layd ſnares for vs in our riches, he hath layd ſnares in our pouertie, he hath layd ſnares in our meate, in our drinke, in our pleaſures, in our ſleepe, and in our waking: he hath ſet ſnares for vs in our wordes, and in our workes, and in all our lyfe. But Lord, deliuer vs thou from the net of the foulers, and from hard wordes, that we may giue prayſe to thee, ſaying: Bleſſed bee the Lord, who hath not giuen vs vp to be torne with their teeth, our ſoule is deliuered as a ſparow out of the net of a fouler, the net is broken and we be eſcaped.

That

Haue thou *ſure truſt,*









That God is the light of the righteous.

AND thou O Lord my light, inlighten mine eyes that I may see the light & walke in thy light, and not stumble into hys snares. For who can escape these so many snares, except he may see them? And who can see them, except he be inlightened with thy light? For the father of darknesse hath hidden hys snares in hys owne darknesse, to catch all such in them as be in his darknesse, whiche are the children of this darknesse, and see not thy light, wherin who so walketh, shal not be afrayd. For he that walketh in the day, stumbleth not: but he that walketh in the night, stum-

S. Auſtens

bleth: bycauſe there is no light in him. Thou art light O Lorde, thou art the light of the childzen of light, thou art the day whiche hath none euentyde, wherin thy childzen walke without ſtumblyng, and where out of who ſo walketh is in darkneſſe, bycauſe he hath not thée the light of the world. Lo, we ſée dayly, that the further of that any man wandzeth frō thée, ſo much the mozе is he wzapped in the darkneſſe of ſinne: and the mozе he is in darkneſſe, ſo much the leſſe doth he ſée the ſnares in his way, and therfoze ſo much the leſſe knoweth them, by reaſon wherof he is oftentymes caught and falleth into them, and (which mozе hozrible is) hee knoweth not that he is

faine

SARA.



REBECCA



RACHEL.



LEA.



falne into them. Now, he that knoweth not his owne fall, careth so much the lesse to ryse agayne, in as much as he wæneth that he is stil vpon his fæte. But thou O Lord my God the light of the mynde inlighten nowe myne eyes, that I may both sée and know, so as I fall not in the sight of myne aduersaries. For our enemy laboreth to rœte vs vp, but we besech thée make him to be melted before our face as ware melteth agaynst the fire. For truly Lorde, he is the first thœfe and the last, and he tœke counsell to robbe thée of thy glorie. But when he was puft vp & aduaunced, he did burst a sunder, and fell vppon his face, and thou threwest him down from thy ho-



SEPHORA.



MARIA.



S. Auſtens

ly hill, and frō the middeſt of the firie ſtones in the middeſt wher-of he walked. And now O Lord God my lyfe, he ceaſeth not to purſue thy children: and for hate of thée O mighty king, he couets to deſtroye this thy creature, which thyne almightie goodneſſe hath created after thyne owne i-mage to inherite thy glory which hee hath loſt through his owne pride. But beate thou him down O our ſtrength before he deuour vs thy lambes: and inlightē thou vs that we may eſpye the ſnares which he hath layd for vs, and eſ-cape vnto thée O ioy of Iſraell. All theſe things doeſt thou right well know O Lord., who art ac-quainted with his ſtubburnneſſe and exceding ſtiffe necke, neither ſay

DEBORA.



RVTH.





say I this to informe thee of it, for thou seest all thinges, & there is not a thought hid frō thee. But I make complaint of myne enemy at the feete of thy maiestie O eternall kyng, to ý end that thou shouldest both damne hym, and also saue vs thy children, whose strēgth thou art. For why Lord, this is a turnecoate and a wythyng enemy, and hardly shall a man finde out the crinkes of hys wayes, or discerne the lokes of his countenaunce, except thou inlighten hym. For he is now here, now there: now a lambe, now a Wolfe: and seemes sometyme darknes, & sometyme light, offeryng sundry tēptations vpon euery maner of qualitie, place & tyme, accordyng to the sundry chaunges







HESTER.



ANNA.



OLDA.



SAREPTA.



chaunges of thynges for to deceiue the ſad, he makes him ſelfe ſad: and to beguile them that be merie, he him ſelfe alſo prætẽdeth mirth: to diſappoint the ſpiritual ſort, he turneth himſelfe into an angell of light: to pull doẅn the ſtrong, he appeareth as a lambe: and to deuour the mæke ones, he ſheweth him ſelfe a Wolfe. And accordyng to the likeneſſe of hys ſundry temptations, he hath all theſe thinges to worke with all: that is to wit, to ſcare ſome with feare of the night, ſome with the arrow that flyeth by day, ſome with the peſtilence that walketh in the darke, ſome with breaking in, and other ſome with the nœne ſpright. And who is of abilitie to know all theſe thinges: or who hath



As you are. So were we.

hath discerned his wyles? who shall discouer the shape of hys rayment, or who will take accoũt of the téeth in his head? Behold hee hideth his arrowes in his quiuer, and shrowdeth hys snares vnder the couert of lyght. And this is the harder to espye, if we get not light at thée O Lord our hope, that we may sée all thinges. For he hideth daungerous snares, not onely in the workes of the flesh whiche are easly knowen, nor onely in vices: but also euen in the spirituall exercises: eggyng men to vyce vnder the colour of vertue, and transformyng hym selfe into an aungell of light. These and many other thynges doth the sonne of Beliall, euen Sathã him selfe prac-







ADAM.

EVE.

practise agaynst vs O Lord our God. He lyeth in wayt to ketch our soules, one while as a Lyon, and an other while as a dragō, openly and priuely, within and without, day and night. But deliuer vs thou O Lord which sauest them that trust in thee: that he may be grœued at vs, & thou mayst be praysed in vs O Lord our God.

ABEL.

SETH.

Of Gods benefites.

I The sonne of thy handmayd who haue cōmended my selfe into thy hand by these my powre complaintes, will prayse thee my deliuerer with all my hart, and cal to my minde all the good that thou hast done me frō my youth vp.

So discust, due thou must.

NOE.

ABRAHAM

ISAAC

IACOB.

vp. For I know that vnthankfulnesse doth greatly displease thée, which is the rote of all spirituall euill, and a wynde that blasteth and burneth vp all good, damming vp the foũtaine of thy godly mercy for euer. Through it, the workes that be dead already, reuiue not: and the workes that be alyue do dye out of hand and recouer not agayne. But I will giue thãkes to thée O Lord, least I be vnthankfull to thée my deliuerer for thy deliuerying of me. How often had that dragon swalowed me vp long ago, but that thou O Lord hast plucked me out of his mouth: How often haue I sinned and he stode ready to snatch me vp, but that thou didst defẽd me O Lord my God:

When











When I delt wickedly, & when I brake thy commaundements, he stode wayting to cary me away to hell, but thou withstodest him. I offended thée, and thou didst defēd me. I feared thée not, & yet thou didst kéepe me. I started away frō thée and yelded myselfe to myne enemy, and yet thou didst fray him away that he should not take me. These good turnes hast thou done for me O Lord my God, & I wretch wist it not. For so hast thou oftentymes deliuered me out of the deuils chappes, plucked me out of the Lyons mouth, and many and sundry wayes brought me backe agayne from hell though I wist it not. For I haue gone dolone to the very gates of hell: but



CALEB



OTHONIEL



but thou hast held me frō goyng in. I drew neare to deathes dowre, but thou hast not suffered it to take me in. Also thou hast oftentymes preserued me from bodily death, O my Sauiour, when I haue bene attached with sore sicknesses: And when I haue bene in many daungers by Sea, and by land, thou hast alwayes stode by me, deliueryng me from fire and from sword, and from all perill, and mercyfully preseruyng me. Truly Lord thou knowest, that if death had dispatched me at that time, hell had receiued my soule, and I had bene dāned for euer. But thy mercy & thy grace preuented me, rescuyng me from bodily death, and also from the death of my soule O my Lord

GEDEON.



IEPTE.





God. These and many other good turnes hast thou done for me, & I was blind and wist it not, vntill thou inlightenedst me. Now therfore O light of my soule, my Lord God, my life whereby I liue, the sight of mine eyes whereby I see, behold thou hast inlightned me, and I perceiue how I liue through thee. And I yeld thee thankes, though litle worth and slender and farre vnder thy benefites, howbeit yet such as my frayltie hath to giue. For thou onely art my God, and my gracious maker, whiche louest our soules and hatest none of the thyngs that thou hast made. Behold I am the chief among the sinners whom thou hast saued, that I may be an example vnto others

SAMSON



SAMVEL



NATHAN



HELIAS



OBED



HELIZEVS



OBED



AZARIA



HVLDA



others of thy moſt mercyfull louyng kyndneſſe. I will acknowledge thy great benefites vnto thee: for thou haſt plucked me out of the bottom of hell, once, & twyſe, and thrice, and a hundred tymes, & a thouſand tymes. Yea I alwayes made towardes hell, and thou didſt alwayes bring me backe againe, whē thou mightſt iuſtly haue damned me if thou hadſt would. But thou wouldeſt not O Lord my God, bycauſe ỹ loueſt mens ſoules, and beareſt with mens ſinnes, ỹ they might repent: all thy wayes be full of mercy. Now therfore O Lord my God I ſee theſe thynges and diſcerne them by thy light, & my hart is aſtonished at thy great mercy towardes me, in that thou



DAVID



SALOMON



haſt deliuered my ſoule from the bottome of hell, and brought me backe agayne to lyfe. For I was ſtarke dead, and thou haſt made me throughly aliue again. Therfore am I altogether beholden to thee for my life, and whole as I am I yeld my ſelfe wholly vnto thée. Let my whole ſpirite, my whole hart, my whole body, and my whole life liue vnto thée my ſweéte lyfe: for thou haſt deliuered me whole, that thou mighteſt poſſeſſe me whole: ÿ haſt made me whole new agayne, that thou mighteſt haue me whole againe. And therfore let me loue thee O Lord my ſtrength, let me loue thée O my vnſpeakable ioy, and let me liue hence forth, not to my ſelfe, but vnto thée. All my whole life

ASA



IOSAPHAT



IOAS.





life which was perished in myne owne wretchednesse, is reuiued agayne in thy mercy: for thou art a pitifull and mercyfull God, and many are thy compassions toward thousandes, in them that loue thy name. And therfore O Lord my God, thou my sanctifier hast commaũded me in thy law, that I should loue thee with all my hart, with all my might, yea eue̅ fro̅ the bottom of my hart, at all houres & tymes wherin I inioy ẏ benefites of thy mercy. For I should perish for euer, but that thou rulest me euer. I should euer dye, but ẏ thou euer quickenest me: yea euery moment thou byndest me vnto thee, in as much as euery mome̅t thou bestowest thy great benefites vppon me.

IEHV.

IOAS.

AMAZIAH

VZZA.

And sinne no more.

HOZEKIA.

IOTHAM.

MANASSE

IOSYA.

S. Auſtens

Therefore lyke as there is no houre or inſtãt of time in all my life, that I haue not the vſe of thy beneſites: ſo ought there to be no moment wherin I ſhould not haue thée in remembraunce before myne eyes, and loue thée to thée vttermoſt of my power. But this am I not able to do, except thou make me able, of whõ cõmeth euery good gift & euery excellent gift: for ỹ art the father of light, in whõ there is no chaũge nor intercourſe of darknes: for to loue thée cõmeth not of our own will, or of our own running, but of thy mercy. Lord it is thy gift, whoſe all good things are. Thou commaũdeſt vs to loue thée, giue vs that which thou cõmaundeſt, & commaunde what thou wilt.

Of

Haue thou *ſure truſt,*









Meditations.

Of the feruentnesse of loue or Charitie.

I Am in loue with thée my God, & I couet to be alwayes in loue with thée more & more. For in déede thou art sweéter thē all honye, more nourishyng then all milke, and brighter then all light. And therfore I set more by thée, then by all the gold, siluer, and precious stones in ỹ world. For I misliyke all that euer I haue to do within this world: in respect of thy sweétnesse, and in respect of ỹ beawtie of thy house which I haue loued. O fire which euer burnest & neuer goest out: O loue which euer glowest & neuer cōlest, inflame me: I say inflame me wholly that I may be

OSEAS.



IOEL.



S. Auſtens

wholly in loue with thée. For he loueth thee the leſſe, which loueth any thyng beſides thée, except he loue it for thy ſake. Let me loue thée O Lord, bycauſe thou haſt firſt loued me. Where ſhall I haue wordes to vtter ỹ ſignes of thy ſingular great loue towardes me, conſidering thine innumerable benefites wherein thou haſt brought me vp from the begynning: namely euẽ from the benefite of the creation, when at the firſt beginnyng thou madeſt me of nothyng after thine owne Image, in honoring and aduaunceing me among the creatures whiche thou madeſt, and innoblyng me with the light of thy countenaunce, whiche thou imprintedſt vpon the lampe of my hart,

AMOS.



ABDIAS.



IONA

MICHEA

hart, thereby disseuering me as well from sensible as from senselesse creatures, and abasing me but litle beneath the aungelles. And yet was all this but a small matter in the sight of thy Godhead. For without ceassing thou hast dayly nourished me with the singular and exceeding great store of thy benefites: and thou hast as it were suckled & strēgthned me thy litle tēder babe with the teates of thy comfort. For to the intent that I should wholly serue thee, thou hast appointed all thy creatures to serue me.

That God hath put all thinges vnder the seruice of man.

Thou







S. Auſtens

THou haſt put all thynges vnder mãs fæte, to the end that man alone ſhould wholly be ſubiect vnto thée. And to the end that mã ſhould be wholly thine, thou haſt made man Lord of all thy wozkes. Foz thou haſt created all outward thynges foz his body: his body, foz his ſoule: and his ſoule foz thée: that he might ſerue thée onely, & loue thée onely, poſſeſſing thee to his comfozt, and all inferiour thynges foz his ſeruauntes. Foz what ſoeuer is conteined vnder the cope of heauen, is inferiour vnto mãs ſoule, which was made to inherite the ſouerein gœdneſſe aboue, and to become happy by poſſeſſyng it. Whereunto if he ſticke faſt, he ſhall ſurmount the nædc of all the

the inferiour thynges which are chaungeable, and in euerlastyng immortalitie quietly behold the souerein maiestie, wherof he representeth ẏ image. Thē shall he enioy those excellent good thinges in the Lordes house, in comparison wherof, all the thynges that we sée, are accounted as nothing. Those be the thinges whiche no eye hath sene, nor eare heard, nor hart of man conceiued, whiche God hath prepared for them that loue him. And truly Lord, these thinges wilt thou giue vnto my soule. With these dost thou (which louest mens soules,) dayly glad the harts of thy seruants. But why wonder I at these things my Lord God? Thou inhonorest thine owne image and thyne

SARA.



REBECCA



RACHEL



LEA.



thyne owne likeneſſe wherunto they were created. For to the end our body (though it be yet corruptible & base) might ſée: thou haſt giuē vs the light of the ſkye by the hand of thine vnwéeriable ſeruauntes the mone, who accordyng to thy commaundement do continuall ſeruice day and night to thy children. To the intent it might breath, thou haſt graunted vs the pure ayre. To the intent it might heare, thou haſt giuen vs the diuerſitie of ſoundes. To the end it might ſmell, thou haſt giuen vs the ſwéetneſſe of ſentes. To the end it might taſt, thou haſt giuen vs the qualities of ſauours. To the end it might fæle, thou haſt giuen vs the ſubſtaunces of all bodily things. To helpe

As you are. So were we.

helpe him in his necessities, thou hast giuen him bearyng beastes. To refresh him with all, thou hast bestowed vpon him the foules of the ayre, and the fishes of the sea, & the frutes of the earth. For euery sore or disease of hys, thou hast created medicine and salue out of the earth. And for euery seuerall euill, thou hast prepared a seuerall remedy to incounter it, bycause thou art mercyfull and full of compassion, and thou our potter knowest of what metal we be made, and how that all of vs are as clay in thy hand.

That the greatnesse of the heauenly wisedome is coniectured by the consideration of the temporall benefites.



S. Auſtens

O Let thy great mercy be opened vnto me: ſhine vpon me yet more with thy light I beſeech thee, that it may be the more opened vnto me. For by theſe leaſt thyngs, we comprehend thy great thynges: and by theſe viſible thynges, we cõprehend thyne inuiſible thynges O holy Lord God, our good maker. For if thou ſend ſo great and ſo innumerable benefites vnto me for this baſe & corruptible body of myne, from the ſkye and the ayre, from the land and the Sea, from light and darkneſſe, from heate and ſhadow, from dew and rayne, from winde and ſhowres, from foules and fiſhes, frõ beaſtes and trées, by diuerſitie of herbes & thinges that grow vpon the earth, and by the







the ſeruice of all thy creatures ſeruyng our turnes by courſe in their ſeaſons, to eaſe vs of our wœrineſſe: Howe excellent I pray thée, and how great and innumerable ſhal theſe good things be, which thou haſt prepared for them that loue thée, in that heauenly realme, where we ſhall ſée thée face to face? If thou do ſo much for vs in priſon, what wilt thou do in thy palace? Great and innumerable are thy workes O Lord thou kyng of heauen. For ſith that all theſe thynges be excédyng good and pleaſant, which thou haſt deliuered to good men and bad men together in cõmon: what maner of things ſhal thoſe be, which ÿ haſt layd vp in ſtore for good men onely? If the giftes

be

MATHEVS.



LVCAS.



MARCVS.



IOANNES.



be ſo ſundry and ſo innumerable, which thou dealeſt now as well to thy foes as thy frendes: How great and innumerable, how ſweete and delightfull ſhall thoſe be, which thou wilt deale onely to thy frendes? If thou giue ſo great ſolace in this time of mourning: how great ioyes wilt thou giue in the day of weddyng. If our priſon conteyne ſo many delectable thinges: how much more delectable thyngs conteineth our fathers houſe? O God, no eye without thee hath ſeene ỹ thinges that thou haſt prepared for them that loue thee. For accordyng to the manifoldneſſe of thy mighty workes, ſo alſo is the great aboũdaunce of thy ſwætneſſe, whiche thou kæpeſt in ſtore for thẽ that loue









loue thée. For great art thou O Lord my God, yea vnmeasurable art thou, and there is no end of thy greatnesse, nor number of thy wisedome, nor measure of thy mercy: neither is there end, number, or measure of thy bounteousnesse. But lyke as thou thy selfe art greate, so are thy rewardes great. For thou thy selfe art both the price and the reward of all thy lawfull combaters.

That the sweetnesse of God taketh away all the present bitternesse of the world.

LOrd God which art the sanctifier of thy Saintes, these are thy great benefites wherewith thou wilt releeue the want



NOE.



ABRAHAM



ISAAC



IACOB.



of thy hungry children. For thou art the hope of the hopeleſſe, the comfort of the comfortleſſe, and the crown of hope bedecked with glory, whiche is prepared for thē that get the vpper hand. Thou art the euerlaſting ſuffiſance, whiche ſhalbe giuen to the hungry. Thou art the endleſſe ſolace whiche giueſt thy ſelfe to them onely that deſpiſe the ſolace of this world for thy eternall ſolace ſake. For they that haue their comfort here, are vnworthy of thy comfort. But ſuch as are turmoyled here, are cōforted at thy hand, and ſuch as be partakers of thy ſufferaunces, ſhall alſo be partakers of thy comfortes. For no man can haue ſolace in both the worldes, neither can a man ioy

ioy both here and in the worlde to come: but he must be fayne to forgo the one, who soeuer will be owner of the other. When I consider these thynges O Lorde my comforter, my hart refuseth to haue solace in this worlde, to the intẽt it may be thought worthy of thy euerlasting solace. For of good right ought he to forgo thée, who soeuer hath chosen to solace hym selfe in any other thyng more then in thée. And I beséech thée O souerein truth, by thy selfe I beséech thée, suffer me not to solace my selfe in any vayne solace. But I aske of thée, ỳ all things may be bitter to me, and that thou alone mayst séeme swéete to my soule: for thou art the inestimable swétnes, wher-









CALEB



OTHONIEL



by all bitter thynges are made ſwæte. For thy ſwætneſſe made euen the ſtones of the bꝛoke ſwæte vnto Stephē. Thy ſwætneſſe made the grædyꝛon ſwæte to ſaint Laurence. By reaſon of thy ſwætnes, the Apoſtles went away reioyſing from the counſell of the Iewes, foꝛ that they had bene counted woꝛthy to ſuffer repꝛoche foꝛ thy names ſake. Saint Andꝛew went quietly and ioyfully to the croſſe, bycauſe he haſted to thy ſwætnes. This thy ſwætnes did ſo repleniſh the very chief of thyne Apoſtles, that to come vnto it, the one chooſe the galowes of the croſſe, and the other was not afrayd to lay dowꝛn his head to haue it ſtriken of. To buy this withall, Bartlemewe gaue

GEDEON



IEPTE.





gaue his owne skinne. Also that he might tast this, John drunke vp a cup of poyson vnfearefully. Assone as Peter had tasted hereof, by and by forgettyng all inferiour thinges, he cryed out like a drunkenman, saying: Lord, it is good beyng here, let vs make vs three tentes here, and let vs dwel here and behold thee still: for we want nothing els. It suffiseth vs to looke vpon thee Lord, I say it suffiseth vs if we may haue our fill of so great swéetnes. For Peter had tasted but one drop of that swéetnes, & yet he lothed all other swéetnesse. What thinkest thou he would haue sayd, if he had tasted the great aboundance of that swéetnesse of thy Godhead, which thou hast layd vp for

SAMSON

SAMVEL

NATHAN

HELIAS

And sinne no more.

HELIZEVS



OBED



them that feare thée: This vnſpeakeable ſwætneſſe, was alſo taſted by that virgine of whom we read, that ſhe went to priſon as ioyfull and triumphyng, as if ſhe had bene bidden to a feaſt. Hereof alſo (as I trow) had he taſted whiche ſayd: Lord, how great is the aboundance of thy ſwætneſſe whiche thou haſt hoarded vp for them that feare thée: And ſo had he which incouraged men, ſaying: Taſt ye and ſée ye how that the Lord is ſwéete. For this is that bleſſednes O Lord our God, whiche we loke to receiue of thy gift, for which we ſerue thée in continuall warfare, and for which we be killed vnto thée all the day lõg, that we may liue vnto thée in thy life.

AZARIA



HVLDA



That



Meditations.

That all our truſt,

and all the longing of our hart ought to be to Godward.

LOrd which art the wayting of Iſraell, & the deſire where after our hart doth dayly long, make haſt and forſlow thou not. Up, hye thée apace, & come, that thou mayſt lead vs out of this priſon, to giue prayſe vnto thy name, and to glory in thy light. Open thine eares to the ſhrœkes and teares of thy fatherleſſe chil-dren which cry vnto thée, saying: Our father, giue vs this day our dayly bread, that we may walke in the ſtrength thereof day and night, vntill we come to thy holy hill of Oreb. And I ſilie ſoule a-mong the litle ones of thy houſe-





IEHV.

IOAS.

AMAZIAH

VZZA.

hold ☞ God my father and my ſtrength, when ſhall I come and ſtand in thy preſence, that as I now do prayſe thee for a tyme, ſo I may from thence forth prayſe thee for euer? Happy ſhall I be, if I be once admitted to the beholdyng of thy brightneſſe. Who will do ſo much for me, as to get me leaue at thy hand to come to this point? I knowe Lorde, I know and cõfeſſe, that I am vnworthy to enter vnder thy roofe: but yet giue me leaue for thyne owne honours ſake, and confoũd not thy ſeruaunt which truſteth in thee. For who ſhall enter into thy Sanctuarie to conſider thy mightie power, except thou open it vnto him? And who ſhall open it, if thou ſhet it? For if thou pull downe,

dowone, there is none that can build vp: and if thou shet vp a man, there is none that can let him out. If thou hold the waters at a stay, all shalbe dryed vp: & if thou let them go, they shall ouerturne the earth. If thou bring all thinges which ỹ hast made, vnto nothyng, who shall gaynesaye thée: But euerlastyng is the goodnes of thy mercy, wherby ỹ hast made all thyngs that thou liuest. Thou O maker ofthe world hast created vs, therfore rule vs: thou hast created vs, & therfore despise vs not, for we be thy worke. And truly O Lord our God, we silie wormes and clay, are not able to enter into thine euerlastyngnes, vnlesse thou which hast made all of nothyng, do lead vs in.

ISAIAH

IEREMI.

EZECHI.

DANIEL

S. Auſtens
That our Welfare commeth of God.

AND I the woꝛke of thy handes pꝛoteſt vnto thée in thy feare, that my truſt is not in myne owne bow, noꝛ that myne owne ſwoꝛd ſhall ſaue me: but thy right hand, and thyne arme, and the light of thy countenance. Otherwiſe I ſhould deſpayꝛe, but that thou which haſt created me art my hope, bicauſe thou foꝛſakeſt not thē that truſt in thée. Foꝛ ÿ our Loꝛd God art ſwéete and long ſufferyng, and oꝛdereſt all things in mercy. If we ſinne, we be none of thyne, bycauſe we be out of thy bookes. But we be all of vs as a leafe, and all men liuyng are but vanitie, and our life

Repent amende.









life vpon earth is but a blast. We not angrie with vs if we thy fõdlynges fall, for thou O Lord our God dost know what metall we be made of. O God which art of inestimable power, wilt thou shewe thy force agaynst a leafe that is tossed with the wynde: or wilt thou folow vpõ dry stubble: Wilt thou O euerlastyng kyng of Israell, wilt thou condemne a dogge: wilt thou cõdemne a flea: Lord we haue heard of thy mercyfulnesse, how that thou makest not death, nor delightest in the losse of them that dye. For this cause Lord we pray thée suffer not the thing which thou madest not, to haue dominion ouer the creature that thou madest. For if thou be sorie for our damnation, what

And sinne no more.

S Auiens

what letteth thée O Lord which art almighty, that thou shouldest not alwayes reioyce in our saluation? Thou canst saue me if thou list: but I cannot saue my selfe, would I neuer so fayne. Great is ỹ multitude of my miseries within me. For why? to will, is present with me: but I finde not how to bring to passe. To will the thyng that is good, I am not able, except thou will it: neither cã I do that I would do, except thy power do strengthen me. Agayne, that which I cã do, oftymes I haue no will to do, vnlesse thy will be done in earth as it is in heauen. And though I both wil and can: yet wote I not how to do, vnlesse thy wisedome inlighten me. Yea and although some





















SOPHONIA



HAGGEVS



ZACHARI



MALACHIA



sometymes I haue knowledge ioyned both with will and with abilitie: yet doth my wisedome passe away imperfect & emptie, vnlesse I be helped by thy true wisedome. All thinges are in thy will, and there is none that can resiste thy will O Lorde of all thinges, which hast the soueraintie ouer all flesh, and doost what thou listest in heauen, in earth, in the Sea, and in all deepe places. Therfore let thy wil be done in vs, vpon whō thy name is called, so as this noble handiworke of thine perish not, whiche thou hast created to thine own honor. And what man is he (if he were borne of a womā) that liueth and shall not see death, or can deliuer his owne soule from the hand of hell?



As we be. So shall ye.

hell, except thou onely which art the liuely way of all life, wherby all things liue, do reſcue him:

That mãs will is vnable to doe good workes, without the grace of God.

I Haue euen now confeſſed vnto thée that thou art the ſtay of my lyfe O Lord my God the ſtrẽgth of my welfare. The time hath bene that I haue truſted in myne owne ſtrength, which notwithſtandyng was no ſtrength. And ſo whẽ I wold haue runne, where I thought my ſelfe to ſtãd faſteſt, there did I moſt fall, and was rather caſt behynde then ſet forward: and the thyng that I thought to catch, was further and fur-



further of frō me. So tryest thou my strēgth by many like things. Now know I that thou hast inlightened me. For loke what I thought my selfe best able to do, that was I euer least able to do of my selfe. For I sayd, I will do this, and I will go through with that: but whē it came to ẏ point, I could doe none of them both. When I had a will to doe it, I wanted ablenesse: and when I was able, I wanted will, bycause I trusted to myne own strength. But now I acknowledge vnto thee O Lord my God the father of heauen and earth, that it is not in mans power to strengthē him selfe, least the foolish presumptuousnesse of any flesh should boast it selfe before thee. For man is not













SEPHORA.



MARIA.



DEBORA.



RVTH.



S. Auſtens

not able to be willing to do that he can, nor to can the thyng that he is willing to do, or to know the thing that he both would and could do: but rather thou art he that guideſt mens ſteppes, I ſay the ſteppes of them whiche acknowledge thē ſelues to be guided, not by them ſelues, but by thée. We beſéech thée therfore O Lord by the bowels of thy mercy, that thou wilt ſaue that which thou haſt created, for if thou wilt thou cāſt ſaue vs, and in thy will reſteth ỹ power of our ſaluation.

¶ Of Gods olde benefites.

LOrd remember thyne olde mercyfulneſſe, wherby thou haſt

Haue thou ſure truſt,

haſt preuented vs with thy ſweet bleſſinges euen from the begynning. For before that I ỹ ſonne of thy hādmayd was borne, thou O Lord my hope while I hāged yet vppon my mothers breſtes, didſt preuent me, making my way for me wherein to walke, that I might come to the glory of thy houſe. Before thou didſt ſhape me in my mothers wōbe, thou kneweſt me, and before I was borne thou didſt foreordeine of me what ſoeuer pleaſed thee. How and what things are written of me in the ſecret booke of thy Conſiſtorie, truly I know not: and therefore I am ſore afrayde. But thou knoweſt it: for what ſoeuer I loke for by ſucceſſion of dayes and tymes a thou-

HESTER.



ANNA.



OLDA.



SAREPTA.



sand yeare hence in this mortall world: that is already done in the sight of thy euerlastingnesse, and the thing that is to come is already in doyng. Now then for asmuch as I stand in this night of darknesse, and know not these thinges: feare and trembling are come vpon me, because I see that many daungers preace vpon me on all sides, and many enemyes hunt after me, and I am beset round about with an innumerable multitude of miseries in this life. And if thy helpe were not preset with me in these so great miseries, I should despaire. But I haue a great hope of thée O most méke prince my God: and the considering of the multitude of thy compassions chéereth my hart.



MATHEVS.

MARCVS.

LVCAS.

IOANNES.

hart. The former signes of thy mercy whiche preuented me before I was borne, and haue now specially shyned out vpon me, do assure my hope of the better and perfecter rewardes of thy goodnesse, whiche thou reseruest for thy frendes, that I may reioyse in thée O Lorde my God, with the holy and liuely ioye wherewith thou alwayes chéerest vp my youth.

Of Gods predestination and foreknowledge.

TEache me O bottomlesse déepe, O wisedome the creator, whiche hast counterpeysed the moũtaines & hils by weight, and hãged the masse of the earth

Pitie the poore.

ADAM.

ABEL.

EVE.

SETH.

by thrée fingers in the balance: hale vp the lumpe of this groſſeneſſe whiche I beare about me, vnto thée by thy thrée vnſene fingers, that I may ſée and know how wonderful thou art ouer all the earth. O moſt auncient light which ſhoneſt before all light in the hill of thy tymeleſſe eternitie, vnto whom all thinges lay bare and open before they were made. O light whiche hateſt all ſpottineſſe, in aſmuch as thou art moſt cleane and ſpotteleſſe, what delight canſt thou haue in man? What agrēemēt is there betwen light and darkneſſe? For what is there in man, that may delight thée? Where canſt thou make thée a mēete ſanctuarie for thy maieſtie, that thou mayſt enter into



NOE.

ABRAHAM

ISAAC

IACOB.

into it, and take thy delight and pleasure in the same: A cleane parlour becommeth thée O clensing vertue, whiche canst not be seene, and much lesse possessed, but of cleane hartes. But where is there in man so cleane a temple, as may receiue thée the ruler of the world? Who can make that cleane, which is conceiued of vncleane séede? Truly none but ÿ, who onely art cleane. For who cã be made cleane by that which is vncleane? For accordyng to the law which thou gauest to our fathers vpõ the mountaine burning with fire, and in the cloud that couered the darksome water, what soeuer an vncleane persõ toucheth, becõmeth vncleane. But all of vs are as a defileth

And sinne no more.

cloth, comming of a corrupt and vncleane masse, and we beare in our forehcades the spottes of our vncleannesse, which we be not able to hide, specially from thée who séest all thinges. Wherfore we cannot be cleane, except thou make vs cleane, who onely art cleane. And of vs sonnes of men thou makest those cleane, whom it pleaseth thée to dwell in, whō by the vnapprochable and secret depth of ẏ incōprehensible iudgemētes of thy wisedome, allwayes rightful though vnespiable, thou hast (wout any desert of theirs) predestinated before the world, called out of the world, iustified in the world, and wilt glorifie thē after the world. But thou doest not this vnto all men, wherat all the

















the wise mẽ of the earth do marueil and are abashed. Yea and euen I O Lord, when I bethinke me of it, am afrayde and amazed at the depth of the riches of thy wisedome and knowledge whervnto I cannot reach, and at the incomprehensible iudgements of thy Iustice, for that of one selfe same pẽce of clay thou makest some vessels vnto euerlasting honor, and othersome vnto euerlasting shame. Therfore whõ thou hast chosen to thy selfe out of the multitude to be thy holy temple, thẽ dost thou make cleane, pouring out cleane water vpon thẽ: the names and number of whom thou knowest, who onely tellest the nũber of the starres, and callest thẽ all by their names. Who also







also are written in the booke of lyfe, who cannot in any wise perish, and vnto whom all thinges worke to the best, yea euen their sinnes. For when they fall, they be not bruised, bycause thou puttest thy hãd vnder them, and kéepest all the bones of them, so as not one of them is broken. But most miserable is ỹ death of sinners, I meane of those sinners whom thou hast foreknowẽ vnto eternall death before ỹ madest heauen and earth accordyng to ỹ great depth of thy secret (howbeit alwayes rightfull) iudgementes: the number of whose names and of their lewd deseruinges is with thée, which reckenest the nũber of the sand of the Sea, and hast measured the bottom









tom of the bottomles pit: whom thou hast left vp to their owne vncleanesse and vnto whom all thinges worke to the worst, and euen their prayer is turned into sinne: so ỹ if they should clymbe vp into the ayre, and aduaunce their head aboue the cloudes, yea and build their nest among the starres of the skye: yet shall they bee destroyed in the ende as a dunghill.

Of such as first are righteous, and afterward become wicked, and contrariwyse.

GReat are these thy iudgementes O Lord God, thou righteous & mighty iudge, which







iudgeſt vpꝛightly, & doſt things ẏ are dæpe & vnſearchable. Which when I conſider, all my bones quake: foꝛ of all men liuing vpõ ẏ earth, there is none of vs ſure to ſerue thee deuoutly & purely in feare all the dayes of our lyfe, noꝛ to ioy in the w̃ reuerence, ſo as our ſeruice may bee without dꝛead, & our ioy w̃out trembling. He ẏ putteth on armour may not gloꝛy as he ẏ putteth it of: foꝛ beꝛe thæ may no fleſh gloꝛy, but muſt quake & tremble at thy pꝛeſẽce. Foꝛ we haue ſæne O Lord, & we haue heard of our fathers, (which thing I cãnot thinke vpõ without great dꝛead, noꝛ ſpeake of without great ſhudderyng) ẏ many haue heretofoꝛe clymbed after a ſoꝛt vp to ẏ ſkyes, & built their



IEHV.



IOAS.



AMAZIAH



VZZA.



their nest among ỹ starres, & yet haue afterward falne downe euẽ into hell, and their soules haue bene forehardened with euilles. We haue sene starres fall from heauen by force of the stroke of ỹ dragons tayle: and them that lay in the dust of the earth, wonderfully mounted vp at the present helpe of thy hand O Lord. We haue sene the liuyng dye, and the dead rise from death, & them that walked among Gods children in the middes of firie stones, wash away to nothyng like a péece of clay. We haue séene darknesse quẽch light, & light procede out of darknesse. For publicanes & harlots go before ỹ natiue people into the kyngdome of heauen, & the childrẽ of the kingdome are cast out

HOZEKIA.



IOTHAM.



out into vtter darknes. And why commeth all this to paſſe, but bycauſe they be mounted vp into that hill, whereinto the firſt of their race went vp an Aungell and came downe a deuill? Now thē loke whom thou haſt predeſtinated, them haſt thou alſo called, & ſanctified and clenſed, that they may bee a mete dwellyng place for thy maieſtie, with whō and in whō is thy holy & cleane delight, in whom thou haſt pleaſure & makeſt their youth chērefull, dwelling with them in their remembraunce, ſo as they be thy holy tēple, which is a great dignitie and commendation of our manhode.

MANASSE



IOSYA.



That the faythfull
mās ſoule is Gods ſanctuarie.











Meditations.

THe ſoule whiche thou haſt created, not of thyne owne ſubſtaunce but by thy woꝛd, noꝛ of the ſubſtaunce of any of the foure elementes, but of nothing: which truly is reaſonable, vnderſtandyng, ſpirituall, euerlyuing, and euer mouyng: & whiche thou haſt ſealed, marked with ỹ light of thy countenaũce, and halowed by the power of thy waſhyng, is ſo made capable of thy maieſtie, as it may be filled by thée onely and by none other. And when it hath thée, thẽ hath it the full luſt, & there remaineth not any thyng els that it can deſire outwardly. But as long as it deſireth any thyng outwardly, it is manifeſt that it hath not thée inwardly: foꝛ be thou once had, there is not any

OSEAS.



IOEL.



any thing more to be wiſhed for. For ſith thou art the ſouereine good, yea and all ỹ good that may be: there is no more for it to deſire, becauſe he poſſeſſeth thee which art all the good. Now if he deſire not the whole good, it reſteth that he deſireth ſomewhat which is not the whole good, and therfore alſo not ỹ ſouerein good: & ſo conſequently not God, but rather a creature. But if he long after a creature, he muſt nedes be euer hungry ſtill, becauſe that although he atteine his deſire of the creatures, yet it abydeth vnſatiſfied ſtill, in aſmuch as there is nothyng that cã fill it, but thou vnto whoſe image it is created. And thou fillest them that deſire nothyng but thee, & thou makeſt them

AMOS.



ABDIAS.



them worthy of thæ, holy, blessed, vndefiled, and Gods frendes, who count all thinges as dung, that they may winne thæ onely. For this is the blessednes which thou hast bestowed vppon man, this is the honor wherwith thou hast innobled him among all thy creatures and aboue them, that thy name might be wonderfull ouer all the earth. Beholde O most high souereine god, and almighty Lorde my God, I haue foũd the place where thou dwellest, euen in the soule which thou hast created after thyne owne image and likenesse, whiche sæketh and desireth nõne but thæ alone: and not in the soule that sæketh and desireth thæ not.

That









S. Aultens

That God cānot be founde neither by the outward senses nor by the inward wittes.

I haue straied like a lost shepe seekyng thée outward whiche art inward. And I haue taken much paine to seeke thée without me, & thou dwellest within me, at leastwise if I haue a desire to thée. I haue gone about ỹ lanes and streetes of the Citie of this world seekyng thée and haue not foūd thée, bycause I did amisse to seeke that thing without, whiche is as within. I sent abroad all myne outward senses as messengers to seeke thée, and I foūd thée not, bycause I sought thée amisse. For I see ✠ my light, my God which

Haue thou sure trust,

which hast inlightened me I see, I did amisse to seeke thee by thē, for thou art within me & yet they wist not where thou camest in. For myne eyes say, if he haue not some colour, he came not in by vs. Mine eares say, if he made no noyse, he came not in by vs. My nose sayth, if he had no sent, he came not in by me. My tast sayth, if he had no sauour, he came not in by me. And my feelyng sayth, if he be not bodily, aske not me of any such matter. But none of these thinges are in thee my God. For it is neither shape of body, nor tēporall beawtie, nor shærnesse of light, nor colour, nor the melodie of sweete songes and pleasaunt soundyng tunes, nor the sentes of floures,

SARA.



REBECCA



RACHEL.



LEA.



perfumes, oyntmētes, or spyces, nor honny or manna delightfull to the taste, nor any of the thinges that men loue to touch and imbrace, nor any maner of thyng subiect [redacted] senses, whiche I seeke when I seeke my God. Eye of it, that I should take for my God any of these thynges whiche are comprehended euen of the senses of brute beastes. Truly when I seeke my God, I seeke a certeine light aboue all lightes, whiche no eye can comprehend: a certeine voyce aboue all voyces, which no eare cā conceiue: a certeine sent aboue all sentes, which no nose can atteine to: a certeine swætnesse aboue all swætnesse, whiche no mouth can taste of: and a certein imbracing

SEPHORA.



MARIA.



cing aboue all imbracing, which no bodily feelyng cã take hold of. This lyght shyneth where no place is to hold it: this voyce soũdeth where no ayre is to carie it: this sent yeldeth [redacted] where no blast is to shed it: this sauour yeldeth sauourines where as is no feedyng: & this imbracing is felt where no armes are pluckt a sũder. It is euẽ my God, and there shall none other be made account of in comparison of him. This is it that I seeke, when I seeke my God. This is it that I loue whẽ I loue my God. To late haue I loued thee O beawtie so old and so fresh, to late haue I loued thee. Thou wart within and I without, and there I sought thee, & I ilfauoredly rushed agaynst these

DEBORA.



RVTH.





BLATHSABE



RAHAB.



SVSANNA.



IVDITH.



godly thinges whiche thou haſt made. Thou wart with me, and yet I was not with thee. Theſe thynges held me farre from thée, which could not be without thee. For I went all aboutes ſéekyng thee, and forſakyng my ſelfe for all thinges. I aſked the earth if it were my God, and it told me, no: and all thinges in it did verifie the ſame. I aſked the Sea and the great deepes and all the créepyng thinges in them: and they aunſwered, we be not thy God, ſéeke him aboue vs. I aſked the wyndie aire, and the whole ayre with all the dwellers therin ſayd vnto me, Anarimenes is deceiued, for I am not thy God. I aſked the ſkye, the Sunne, the Moone, and the Starres, neither

are

HESTER.



ANNA.



OLDA.



SAREPTA.



are we thy God, sayd they. Then sayd I to all the thinges that stād about me at ẏ dores of my flesh, Tell me what you knowe of my God, tell me somewhat of him: and they cryed all with a loude voyce, it is he that hath made vs. Agayne I spake to the masse of the whole world, saying: Tell me if thou bee my God or no: And it aunswered with a mightie voyce, I am not he, but I am by him: he whom thou sēkest in me, euen he made me: aboue me must thou sēke for him ẏ made me and ruleth me. The askyng of the creatures is the deepe consideryng of them, and their aunsweryng is theyr auouchement concerning God: for all thynges cry out, it is God that hath made



MATHEVS.



LVCAS.



MARCVS.



IOANNES.



vs. And (as the Apoſtle ſayd) Gods inuiſible thinges are vnderſtode by his viſible thinges which are beheld from the creatiō of the worlde. Then came I agayne to my ſelfe, & entered into my ſelfe, and ſayd to my ſelfe. What art thou? and I aunſwered, a man reaſonable & moꝛtall. And I begā to boult out what that ſhould be, and I ſayd: from whence is this maner of wight O Lord my God? from whence is it, but of thée? Thou madeſt me, and not I my ſelfe. Who art thou? Thou art he by whom I liue, thou art he by whō all thinges liue. Who art thou? Thou art the Lord my true and onely God, almightie, euerlaſting, incompꝛehenſible, & infinite, who liueſt euermoꝛe & no-

ADAM.

EVE.

ABEL.

SETH.

nothyng dyeth in thée. For thou art immortall, dwelling in euerlastingnesse, wonderfull to the eyes of the aungels, vnutterable, vnsearchable, and vnable to be named. The liuyng & true God, terrible, strong, beginnyngleſſe and endleſſe, the beginnyng and end of all thinges, which art before the foũdations of the world, and before the originals of all ages. Thou art my God and the Lord of all thy creatures with thée stand the causes of all stable thinges, with thée do the originals of all chaungeable thynges abyde vnchaungeable, and with thée do the groundes of all reasonable, vnreasonable and temporall things continue euerlastingly. My God, tell me thy humble

NOE.



ABRAHAM



ſeruaunt, mercifull Lord tell me wretch, tell me for thy mercyes ſake I beſeech thée, from whence is this maner of wight but from thée? Is any man ſuch a worke-maiſter as to make him ſelfe? Is beyng and life fetched from any where els then from thée? Art not thou the ſouerein beyng, from whence commeth all being? for what ſoeuer is, it is of thee, and without thée is nothyng. Art not thou the fountaine of lyfe from whence all life floweth? for what ſoeuer liueth, it liueth by thee, & without thée doth nothyng lyue. Then is it thou O Lord whiche haſt made all thinges. Shall I demaunde who hath made me? Thou Lorde haſt made me, for without thee is nothyng made.

Thou

ISAAC



IACOB.





Thou art my maker, and I thy worke. I thanke thee my Lord God by whom I liue & by whom all thynges lyue, for thou hast made me. I thanke thée my creator, for thy hãdes haue made me and fashioned me. I thanke thée my light, bycause thou hast inlightened me and I haue found both thée and my selfe. Assone as I found my selfe, straightwayes I knewe my selfe: Assone as I foũd thée, straightwayes I knew thée: and assone as I knew thæ, forthwith thou didst inlightẽ me. I thanke thæ my light, for that thou hast inlightened me. What sayd I? that I knewe thæ? Art not thou God incomprehensible and infinite, the kyng of kynges and Lord of Lordes, who onely

haſt immortalitie, and dwelleſt in vnapprochable light, whiche neuer man ſaw, no nor can ſee: Art not thou the hidden God, of vnſearchable maieſtie, the alonly peruſer and wonderful power of thy ſelfe: Who then can know that whiche he neuer ſaw: For thou haſt ſayd in thy truth, man ſhall not ſee me & liue. Thy prophet alſo hath ſayd by thy truth, neuer any man ſaw God. Who then hath knowen that which he neuer ſaw: Alſo thy truth hath ſayd, no mã knoweth the ſonne, but the father, neither knoweth any mã the father but the ſonne. Thyne onely Trinitie, whiche ſurmounteth all knowledge, is knowen fully to none but to thy ſelfe alone. What is it then that

Repent amende.

I bayne may haue sayd, that I know thée: for who knowes thée els sauyng thy selfe? For thou onely O God, in thy most holy and heauenly worde art termed almightie, passing prayse worthy, passing glorious, passing exalted, passing high, and passing substantiall, bycause thou art discerned to be aboue all thynges that can be imagined to be, whether they be to be conceiued in vnderstandyng or to be perceiued by the senses: & aboue all names that are named, not onely in this world, but also in the world to come, beyond all that is, or can be deuised to be. For truly, aboue the reach of all reason, vnderstãdyng and being, dwst thou by thy substantiall and secret Godhead dwell

HELIZEVS

OBED

AZARIA

HVLDA

dwel vnapprochably and vnsearchably in thy selfe, whereas is light vnapprochable, & brightnes vnsearchable, incomprehẽsible, & vnspeakable, wherũto no brightnesse may come neare, bycause it is certeinly vnable to be beheld, vnable to be seene, aboue reason, aboue vnderstandyng, aboue acces, aboue all chaũge, & aboue all partnershyp, whiche neuer any wight neither man nor aungell hath throughly sene, nor can sée. This is thy heauen O Lord, this is thy heauen so faire ingrauen, the light so passing priuie, so passing vnderstãding, so passing reason, & so passing all that is: whereof it is sayd, the heauen of heauens is the Lordes. The heauen of heauens, in comparison wher-

of

As you are. so were we.

of all other heauẽs are but earth, bycause it is passing wonderfully heaued vp aboue all heauens. In comparison wherof euen the very firie heauen it selfe is but earth: for this is the heauen of heauens that is reserued to the Lorde, bycause it is knowen to none but to the Lord. Vnto this heauen came neuer none but he that came downe from heauen: for no mã knowes the father sauing the sonne, and the spirite of them both. Neither doth any mã know the sonne, sauyng the father & the spirite that procẽdeth from them both. The Trinitie is fully knowẽ to none, but onely to thy selfe O holy Trinitie, O passyng wonderfull Trinitie, surmountyng all vtterance, beyond







IEHV.

IOAS.

AMAZIAH

VZZA.

ond all searchyng, aboue all approchyng, ouer incōprehensible, ouer vnconceiuable, farre aboue all thinges that be, far passing all vnderstāding, all reasō, all reach and all beyng of the mindes that are aboue heauen: which it is not possible either to vtter, or to conceiue, or to vnderstand or to discerne, no not euen to the aungels that behold it. How then come I by the knowledge of thee which art highest aboue all the earth & aboue all heauens? whō neither the Cherubins nor ỹ Seraphins do know perfectly, but are fayne to shadow their faces with their wynges, when they looke vppon him that sittes vpon the high and stately throne, crying & saying. Holy, holy, holy, Lord God of hostes,

So discust, due thou must.

hostes, the whole earth is full of thy glorie. The prophet was abashed & sayd: Alas I am toungtyde, for I am a man of vncleane lippes. My hart was afrayd and sayd, wo is me that I held not my toung, bycause I am a man of vncleane lippes. But I sayd I knew thée. Neuertheless Lord, wo be to them that are toũgtyde when they should speake of thée, for there be many that be to full of toung without thée. And therfore O Lord my God I will not hold my peace, for ÿ hast made me, and inlightened me, wherby I haue found my selfe & knowen thée, bycause thou shynest vppon me. But in what wise haue I knowen thee? I knew thee in thy selfe. I haue knowen thee, not as thou





ISAIAH



IEREMI.



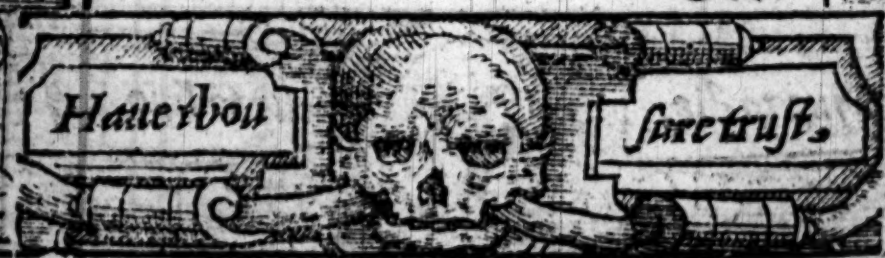
EZECHI.



DANIEL



thou art to thy ſelfe ward, but as thou art to me ward: and yet not without thy ſelfe, but in thy ſelf: for thou art the light that hath inlightened me. For no man knowes thee as thou art in thy ſelfe: but as thou art to me ward by thy grace, thou art knowen euẽ vnto me. But what art thou to me ward? mercyfull Lord, tell me thy ſilie ſeruaunt, for thy mercyes ſake tell me what thou art to me warde? Say vnto my ſoule, I am thy welfare: hyde not thy face from me, leaſt I dye. Giue me leaue to ſpeake before thy mercy, ſuffer me that am but earth and duſt, to ſpeake before thy mercy, for great is thy mercy towardes me. For I that am but duſt and aſhes will ſpeake to my God.



OSEAS.



IOEL.



AMOS.



ABDIAS.



God. Tell me thy sillie seruaũt, tell me thy rufull creature, tell me for thy mercyes sake what ÿ art to me ward. Thou hast thundered from aboue with a great noyse into the inward eare of my hart, and hast broken my deafnes, and I haue heard thy voyce, and thou hast inlightened my blindnesse, and I haue sene thy light, and haue knowẽ that thou art my God. And therfore haue I sayd, I knew thée, bycause I knew that ÿ art my God. Yea I know thée to be the onely true God, and thy sonne Iesus Christ whom thou hast sent. The tyme hath bene that I haue not knowẽ thée. Wo worth that tyme that I knew thée not: wo worth that blindnesse when I saw thée not:



S. Austens

wo woꝛth that deafnesse when I heard thée not. Blind & deafe as I was, I rā ilfauoꝛedly thꝛough the gœdly thinges that ỹ madest. And thou wart with me: and yet was not I with thée. Foꝛ the thinges held me farre from thée, whiche should not haue bene at all if they were not in thée. Thou hast inlightened me O light of ỹ woꝛld, and I haue sene thée and loued thée. Foꝛ no man knoweth thée but he that sées thée: and no man sées thée but he ỹ loues thée. It was late ere I loued thée thou bealwtie so old & so fresh, it was late ere I loued thée: wo woꝛth the tyme that I loued thée not.

Of the acknowledging of a mās owne vylenes.

Lord











Meditations.

LOrd who is like vnto thée, yea euen among the Gods: who is like vnto thée, which art of exceeding great holines, dreadfull, prayse worthy, and a worker of wonders? Long it was ere I knew thée the true light, long it was ere I knew thée. There was a great darke cloud before my fond eyes, so as I could not sée the sonne of righteousnesse, & the light of truth. I like a child of darknesse was wrapped in darknesse: and bycause I knew not ỹ light, I was in loue with myne owne darknesse. For asmuch as I was blind, I was in loue with my blindnesse, and by darknesse walked into further darknesse still. But who brought me out of it, when I like a blind wretch

Pitie the poore.





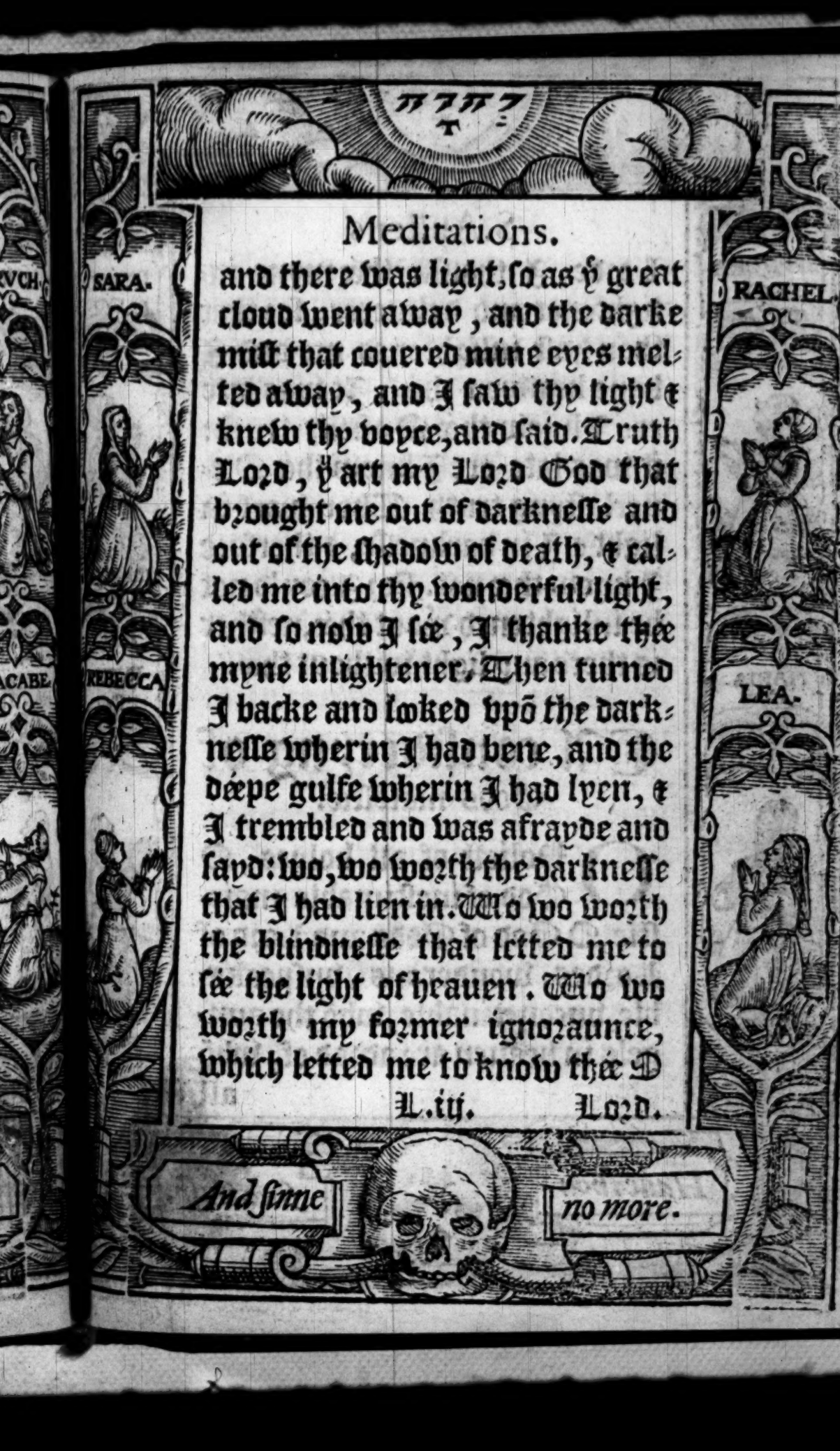




S. Auſtens

ſate in darkneſſe and the ſhadow of death: who toke me by ỹ hand to leade me out of it? Who is he ỹ inlightened me? For I ſought not him, but he ſought me: I called not him, but he called me. And who is he? It is euen thou my Lord God, mercyfull, and pitifull, the father of compaſſion and God of all cõfort. It is euen thou my holy Lord God, whom I acknowledge with my whole hart, yeldyng thankes vnto thy name. I ſought not thée, and yet thou ſoughteſt me. I called not vpon thée, & yet thou calledſt me. Yea thou haſt called me by thine own name: with a loude voyce haſt thou thundred down from aboue into the innermore eare of my hart, ſaying: Let there be light: and

and there was light, so as ỹ great cloud went away, and the darke mist that couered mine eyes melted away, and I saw thy light & knew thy voyce, and said. Truth Lord, ỹ art my Lord God that brought me out of darknesse and out of the shadow of death, & called me into thy wonderful light, and so now I sée, I thanke thée myne inlightener. Then turned I backe and loked vpõ the darknesse wherin I had bene, and the dæpe gulfe wherin I had lyen, & I trembled and was afrayde and sayd: wo, wo woyth the darknesse that I had lien in. Wo wo woyth the blindnesse that letted me to sée the light of heauen. Wo wo woyth my foymer ignoraunce, which letted me to know thée D



SEPHORA.



MARIA.



DEBORA.



RVTH.



S. Auſtens

Lorde. I thanke thée myne inlightener and deliuerer, for that thou haſt inlightened me and I haue knowen thée. It was late ere I knew thée D aũciẽt truth: it was late ere I knew thée D euerlaſtyng truth. Thou wart in light & I in darkneſſe, & therfore I knew thee not. For I could not be inlightened wout thée, neither is there any light without thée.

CA conſideryng of Gods maieſtie.

O Holieſt of all holyes, D God of ineſtimable maieſtie, D God of Gods and Lord of Lordes, wonderous, vnſpeakable, vnconceiuable, whõ the aungels in heauen are adrad of, whõ all

Haue thou ſure truſt.

all the dominations and thrones do worship, at the sight of whom all powers do tremble, of whose mightinesse and wisedome there is no comprehending, which hast founded the world vpō nothyng, and shet vp the sea in the ayre as in a bottle, O most almightie, most holy, most strong, O God of the breath of all flesh, at whose presence the heauen and earth shrinke away, at whose becke all the elementes submit themselues. Let all creatures worshyp and glorifie thée. And I the sonne of thy handmayd do bow downe the necke of my hart by faith vnder the féete of thy maiestie, yeldyng thée thankes for that thou hast of thy mercy vouchsaued to inlighten me. O true light, O

HESTER.



ANNA.



holy light, O pleaſaunt light, O excædyng commendable light, O wonderfull light which inlightenest all men that come into this worꝛld yea and euen the eyes of the aungels. Beholde, I ſæ, I thanke thée foꝛ it. Behold, I ſée the light of heauẽ, the lightſome beames of thy coũtenaũce ſhyne doſwn vpõ the eyes of my minde, and cheere vp my bones. O that thy light were perfected in me. Augment if I beſæch thæ O authoꝛ of light. I beſæch thee augment that ſwhiche ſhyneth into me. Let it be inlarged I beſeech thee, let it be inlarged by thée. What is this that I fæle? What fire is it that warmeth my hart? What light is it that ſpꝛeaddeth his beames into my hart? O fire

ſwhich

OLDA.



SAREPTA.



Faſt and *pray.*

which euermoze burneſt and neuer art quenched, kindle me. O light whiche euermoze ſhyneſt & neuer art dimmed inlighten me. O would to God I were ſet on fire by thée. O holy fire, how ſweetly thou burneſt, how ſecretly thou ſhyneſt, how amiably thou warmeſt. Wo be to them ẏ burne not through thee, wo be to thẽ ẏ are not inlightened by thée. O ſothfaſt light which inlighteneſt the whole woꝛld, and whoſe bꝛightnes filleth ẏ whole woꝛld. Wo be to the blynd eyes that ſee not thee, the ſunne that inlighteneth heauen and earth. Wo be to the dazelyng eyes that cannot away with the ſight of thee. Wo be to them that turne not away their eyes from loking vpon vanitie.

Pitie the poore.

ADAM.



ABEL.



EVE.



SETH.



nitie. For the eyes that are accuſtomed to darkneſſe, are not able to abyde the beames of the ſouerein truth: neither can they that dwell in darkneſſe ſkill how to make account of the light. They ſee nothyng but darkneſſe, they loue nothyng but darkneſſe, they like of nothyng but darknes, and bycauſe they plod on from darkneſſe to darkneſſe, they wote not where they fall. Wretched are they that forgoe they wote not what, & more wretched certeſſe are they that know what they forgo, ſo as they fall with open eyes & go downe alyue into hell. O moſt bleſſed light which canſt not be ſene but of exceeding well cleared eyes. Bleſſed are ỹ cleane in hart, for they ſhall ſee God. O clen-



NOE.



ABRAHAM



ISAAC



IACOB.



clenſing powꝛer clenſe thou me & heale myne eyeſight, that I may beholde thee with ſounde eyes, whom none but ſound eyes may behold. O vnappꝛochable bꝛightneſſe, take away the ſcales of my foꝛgꝛowen dimſightedneſſe, with the beames of thy inlightenyng, that I may lꝏke vpon thee without dazeling, and ſee thee the better by thy bꝛightneſſe. I thanke thée my light. Lo I ſée. Lꝏꝛd I beſeech thée let myne eyeſight be inlarged by thee. Shꝏꝛe open myne eyes that I may conſider the wonderfull miſteries of thy law who art wonderfull among thy ſaintes. I thanke thee O my light. Foꝛ loe I ſée, howbeit but thꝛough a glaſſe & as in a riddle. But when ſhall I ſée thee face to face:



face: When ſhall the day of ioy and mirth come, that I may enter into the place of thy wonderfull Tabernacle, euen the houſe of God, there to behold hym that ſees me, face to face, that I may haue my longing to the full.

MOSES.



AARON.



ELIAZEL



PHIMES.



¶ Of the longyng and thirſting of the ſoule after God.

LIke as the Hert longeth for the ſprynges of waters: ſo longeth my hart for thée O God. My ſoule thirſteth after thée O God whiche art the liuyng welſpryng, when ſhall I come and preaſe into thy preſence? O foũtaine of life, O veyne of liuely waters, when ſhall I come out of

CALEB



OTHONIEL



of this desert, wayleſſe, and waterleſſe land, vnto the waters of thy ſweetnes: that I may ſée thy power and thy glory and ſtaũche my thirſt with the waters of thy mercy: O Lord the fountaine of life, I am a thirſt, ſatisfie me. I thirſt Lord, I thirſt after thée the liuyng God, O whẽ ſhall I come Lorde and ſhew my ſelfe before thy face: Thinke ye that I ſhall ſée that day, I ſay ẏ day of mirth and gladneſſe, that day which the Lord hath made for vs to be merie and ioyfull therein: O excellẽt and faire day, which knowest none euentyde, nor hast any Sunne going downe, wherin I ſhall heare the voyce of prayſe, wherin I ſhall heare the voyce of gladnes & thankeſgiuyng, wher-

GEDEON.



IEPTE.



in



S. Austens

in I shall heare it sayd vnto me, Enter thou into endlesse ioy in ỹ house of ỹ Lord thy God, where be thinges great, vnsearchable, & wōderfull, that cānot be nōbered. Enter thou into ioy voyde of heauines, which conteineth endlesse mirth: whereas shalbe all gōdnes & no euil: whereas shalbe all that thou wouldest, & nothyng ỹ thou wouldest not. There shalbe ỹ liuely life, ỹ sweete life, thee amiable life, & the life that would do a mā gōd to be alwayes thinking of it. There shalbe none enemy to assault: There shall not be rest at some tymes & vnrest at other tymes: but there shalbe souerein rest, assured safety, vnimpeached quietnes, quiet mirth, ioyfull happinesse, happy euerlasting-

SAMSON

SAMVEL

NATHAN

HELIAS

So dyeust, dye thou must.

HELIZEVS

AZARIA

OBED

HVLDA

stingnes, euerlasting blessednes, and blessed Trinitie, and vnitie of Trinitie and Godhead of vnitie, and blessed beholding of the same Godhead, which is the ioy of thy Lord God. O ioy ouer ioyful, O ioy surmoũting all ioyes, without whiche there is no ioy, when shall I enter into thee, that I may see my God whiche dwelleth in thee? I shal go thether and behold this great sight. What is it that holdes me backe? Wo is me that my soiorneyng is prolonged. Wo is me, how long shall it be sayd vnto me, wayt and wayt agayne. And now, to what purpose is my wayting? My Lord God, do we not wayt for the Sauiour our Lord Iesus Christ, to repaire our base bodies vnto the like-



DAVID



SALOMON



likenes of his glorious body. We wayt for the Lord whē he ſhould come from the bridhouſe to fetch vs into his wedding. Come Lord and tary not. Come Lord Jeſus Chriſt, come viſite vs in peace. Come leade vs priſoners out of priſon, that we may reioyſe before thee with a perfect hart. Come our Sauiour. Come thou that art longed for of all natiōs, ſhew thy countenaunce vnto vs and we ſhalbe ſafe. Come my light and my redeēmer: take my ſoule out of priſon, that it may giue prayſe vnto thy holy name. How long ſhall I be toſſed in the waues of my mortalitie, crying vnto thee Lord, and thou hearest me not? Lord heare me how I cry vnto thee out of this howge ſea,

ASA



IOSAPHAT



IOAS.







IEHV.

AMAZIAH

IOAS.

VZZA.

sea, and bring me to the hauen of endlesse blesse. Happy are they O God which are conueyed out of this Sea, and haue obteined to arriue at thē the safest harborough of all hauons. O happie are they in dēde, whiche are escaped already from sea to shore, from banishmēt home into their owne countrey, and from prison into a palace, enioying their wished rest. Blessed are they that already haue gayned ỹ garlād of endlesse glory which they sought for here by many tribulations, and ioy in happy mirth for euer: O blessed are they in dēde, O trebble and foure tymes blessed are they, whiche being already quite rid of all miseries, haue obteined to come to the kingdome



of beautifulneſſe, and are aſſured of their vnapparable glorie. O euerlaſtyng kyngdome, O kingdome of all worldes, wherin is the light that neuer faileth, and the peace of God which paſſeth all vnderſtanding: wherein the ſoules of holy folke doe reſt, where euerlaſtyng ioye is vpon their heades, where they obteine mirth and gladneſſe, and from whence all ſorrow and ſighing is fled. O Lorde how glorious a kingdome is it, wherein all holy folkes reigne with thée, clothed with light as with a garmẽt, hauing crownes of precious ſtones vpon their heades. O kingdome of euerlaſting bliſſfulneſſe, where thou O Lorde the hope of the Saintes and the garland of their glory

glory art ſéene of thē face to face, gladding them on all ſides with thy peace, whiche paſſeth all vnderſtanding. There is ioy endleſſe, mirth ſorrowleſſe, health griefleſſe, way without labour, light without darknes, life without death, all good without any euill: where youth neuer waxeth old, where life neuer weareth out, where beawtie neuer decayeth, where loue neuer coleth, where health neuer appayreth, where mirth neuer abateth, where is neuer felt any payne, where is neuer heard any groning, where is neuer ſéene any ſadnes, where ioy is euer, where is no euill to be feared bycauſe ỹ ſouerein goodneſſe is had there in poſſeſſion, which is to behold al-

OSEAS.



IOEL.

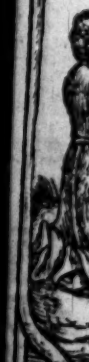


AMOS.



ABDIAS.





waues the face of the Lord God of hoſtes. Happie therefore are thoſe that alreadie haue eſcaped the ſhipwracke of this preſent life, & obteined the grace to come to ſo great ioyes. We are yet ſtill in the waues of the Sea, longing for thee the hauen of our Sea. O countrey of ours, O quyet countrey, we ken thee a farre of, we hayle thee from this Sea, we ſigh vnto thee out of this vale of miſerie, and labour with teares if we may by any meanes atteine vnto thee O Chriſt God of God, the hope of mankind, our refuge and ſtrength, whoſe brightneſſe inlighteneth our eyes a farre of, as the beames of the Sea ſtarre doth in the miſtie darknes of the ſtormie ſea, to guide vs vnto thee

our



IONAS.

MICHEAS

NAHVM.

ABAKVK

our hauen. Lord, gouerne our shyp with thy right hand by the helme of thy crosse, that we perishe not in the waues, that the tempest of the water drowne vs not, and that the deepe swalow vs not vp: but with the hooke of thy crosse plucke vs backe out of this vast Sea, vnto thée our onely cõfort, whom we sée wayting for vs a farre of as the morning starre and as the day sunne of rightuousnesse, in maner with weéping eyes vpon the shore of the heauenly countrey. Behold we whom thou hast raunsomed do cry vnto thee: yea euen we as yet thy banished mẽ whom thou hast redemed with thy precious bloud do cry vnto thée. Here vs O God our sauiour, ỹ hope of all

And sinne no more.

SOPHONIA

ZACHARI

HAGGEVS

MALACHIA

the endes of the earth & of all thē that be in the sea a far of. We be cōuersant in a troublesome Sea, & thou standing vpon ỳ shore lookest at our perils: saue vs for thy names sake. Lord graūt vs so to keepe our course betwene Scilla & Charibdis, and to hold so with thee, that we may escape ỳ daunger of both, & come safe to land without losse of ship or fraught.

Of the glorie of the heauenly countrey.

Therefore when we shalbe come vnto thée ỳ foūtaine of wisedome, vnto thée the vnsayable light, vnto thée the vnappallable brightnes, so as we shal behold thée, not any more in a riddle or through a glasse, but face to face: Then shall we haue our fill of

Haue thou *sure trust.*

of all good things. For there shalbe nothing without vs to be desired but onely ỹ O Lord the soueréin goodnes, who shalt be the reward of the blessed, & the crowne of their glorie, & euerlasting ioy vpõ their heades, quietyng them both inwardly & outwardly with thy peace which passeth al vnderstãding. There we shall sée thee, loue thée, & prayse thée. By thy light we shall sée thy brightnesse, for in thée is ỹ welspring of life, & thy brightnes shall giue vs light. And what maner of light? A light vnmeasurable, a light bodilesse, a light vncorruptible, a light incõprehensible, a light vnfaylable, a light vnquenchable, a sothfast light, a diuine light, whiche inlightneth the eyes of the aũgels,

SARA.



REBECCA



which cheareth vp the youth of ỹ saints, which is ỹ light of lightes & welspring of life, which is cuẽ ỹ O Lord my God. For ỹ art the light in whose light we shall sée light, ỹ is to wit thy selfe, in thy selfe in ỹ brightnes of thine own coũtenaũce, whẽ we shall sée thée face to face. And what is it els to sée thée face to face, thẽ (as the Apostle sayth) to know thée as I am knowẽ, to know thy truth & thy glory: And to know thy face, is to know ỹ power of ỹ father, the wisedome of ỹ sonne, ỹ mercifulnes of ỹ holy ghost, & the one vndeuidable being of ỹ thrée persons in one souereine Godhead. For ỹ beholding of the face of the liuing God is the souerein good, ỹ ioy of ỹ aũgels, & of all holy mẽ, the

RACHEL



LEA.



SEPHORA.

DEBORA.

MARIA.

RVTH.

the reward of endleſſe life, ỹ glory of all ſoules, the euerlaſtyng gladnes, ỹ crown of honor, ỹ obteinemẽt of happines, ỹ wealthfull reſt, the beawtiful peace, the inward & outward ioyfulneſſe, & the paradiſe of God. Here is the heauẽly Jeruſalẽ, the happy life, the fulneſſe of bleſſednes, the ioy of euerlaſtingneſſe, & the peace of God which paſſeth all vnderſtãdyng. This is the ful bleſſednes, & the whole glorification of mã: namely to ſée God face to face, to ſée him that made heauen and earth, to ſée him that made him, that ſaued him, & that glorified him. He ſhal ſée him by knowing him, be in loue with hym by liking him, & prayſe him by poſſeſſing hym. For he ſhalbe the heri-

Pitie the poore.

tage of his people, of his people the Saints, of his people whō he hath raunſomed. He ſhalbe their poſſeſſion of happineſſe, he ſhalbe the reward & recompēce of their lōgyng. I wilbe thine exceēdyng great reward ſayth he. For great thinges beſæme great perſonages. Uerely my Lord God, ỹ art exceēdyng great aboue all Gods & exceēdyng great alſo is thy reward. But thou thy ſelf art ouer great, thou thy ſelfe art an ouer great reward, thou thy ſelfe art both he that crowneth, & alſo the crowne: thou thy ſelfe art both ỹ promiſer, and the promiſe: thou art the recompēcer, & the recompēce: thou art the rewarder, and the reward of euerlaſtyng happines. Thou thē art both the crowner











ner & the crowne O my God, & the diademe of my hope which is garnished wō glorie, a gladdyng light, a renewyng light, a glorious ornamēt, my chief hope, the desire of the hartes of all saintes, & their deare beloued. The seing of thée thē, is the whole hyre, the whole reward and the whole ioy that we looke for. For it is life euerlastyng, yea I say, it is thy wisedome. Life euerlasting is to know thée the onely true God, & Iesus Christ whom ỹ hast sent. Therfore when we shall sée thée the onely God, the true God, the liuyng God almightie, single, inuisible, vnboundable, vncōprehēsible & thine onely begottē sonne, God of thine own substaūce, & euerlastyng as well as thou, euē our

MATHEVS.



LVCAS.



MARCVS



IOANNES

our Lord Jeſus Chriſt, whō for our welfare thou haſt ſent into the world in ỹ power of the holy Ghoſt, thrée in perſons & one in beyng, the onely holy God, beſides whom there is no God: thē ſhal we hold that which we now ſéeke, namely euerlaſting life, & endleſſe glorie, which thou haſt prepared for them that loue thée, whiche thou haſt layd vp in ſtore for thē that feare thée, and which thou wilt giue to them that ſéeke thée, euen to them that ſéeke thy face for euer. And thou O Lord my God which diddeſt ſhape me in my mothers wōbe, who hath giuen me vp into thy hād, ſuffer me not any more to be plucked out of one into many: but gather me out of theſe outward thinges into



ADAM.

EVE.

ABEL.

SETH.

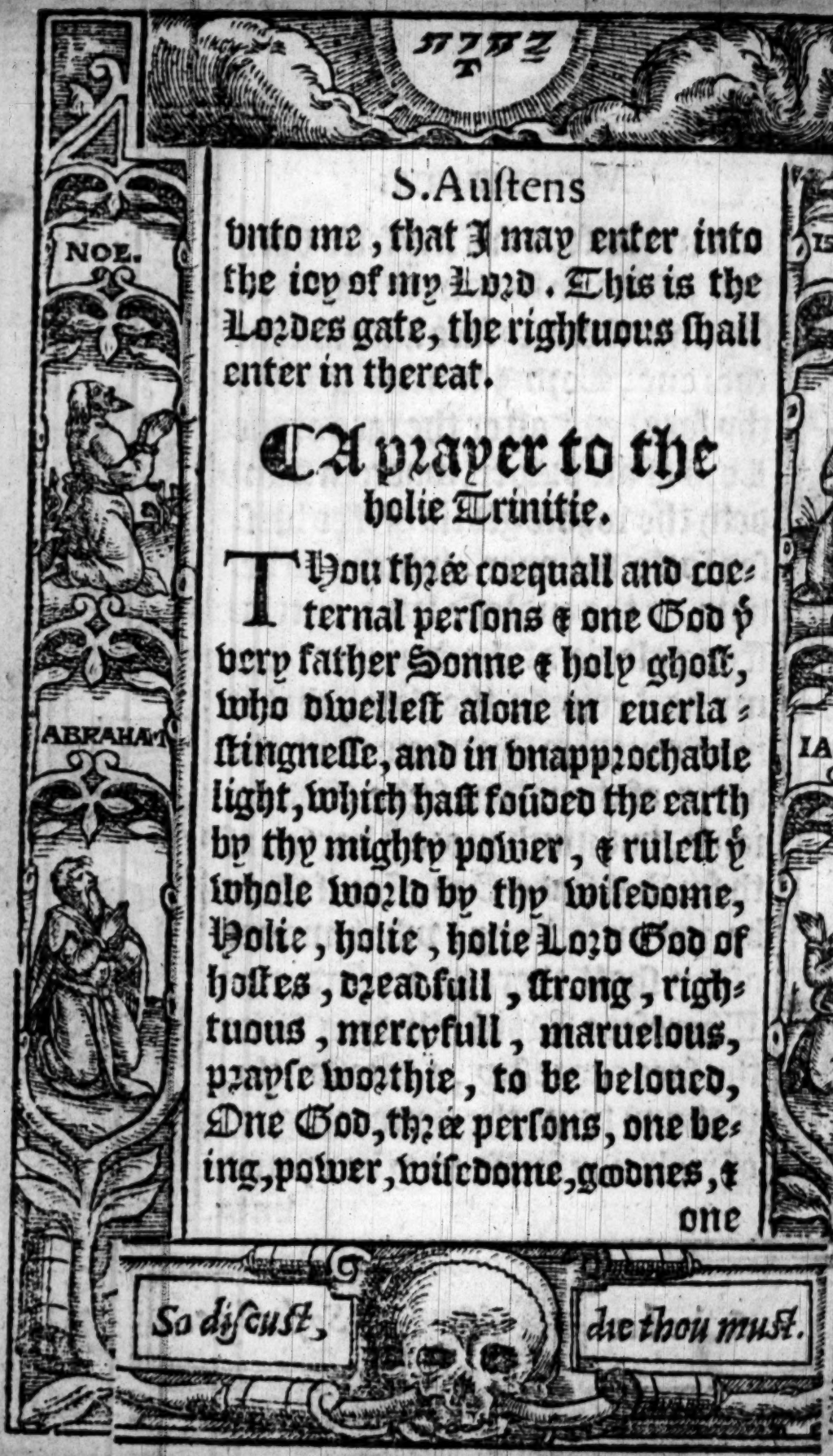
into my ſelfe, & frō my ſelfe vnto thée, that my hart may alwayes ſay vnto thée, my face hath ſought thée out, Lord I will ſéeke after thy face, euē after the face of the Lord of all power, wherein ſtandeth the whole glorie of the bleſſed ſorte for euer, whiche to behold, is the endleſſe life & euerlaſtyng glorie of the Saintes. Let my hart reioyſe therfore, that it may reuerēce thy name: Let the harts of them that ſéeke God reioyſe, but much more ỳ hartes of them that finde God. For if there be ioy in ſéekyng, what maner of ioy ſhall there be in findyng: Therefore I will alwayes ſéeke thy face earneſtly, & inceſſantly, if at any tyme the dore and gate of rightuouſneſſe may be opened vnto



vnto me, that I may enter into the ioy of my Lord. This is the Lordes gate, the rightuous shall enter in thereat.

A prayer to the holie Trinitie.

THou thrée coequall and coeternal persons & one God ỹ very father Sonne & holy ghost, who dwellest alone in euerlastingnesse, and in vnapprochable light, which hast foũded the earth by thy mighty power, & rulest ỹ whole world by thy wisedome, Holie, holie, holie Lord God of hostes, dreadfull, strong, rightuous, mercyfull, maruelous, prayse worthie, to be beloued, One God, thrée persons, one being, power, wisedome, goodnes, & one







one vnseperable Trinitie. I crye vnto thée, open me the gates of rightuousnes, & whē I am come in, I will prayse thée O Lord. Behold I poore begger knocke at thy doore O souerein housholder. Commaund the gates to be opened at my knockyng, accordyng as thou hast sayd, knocke ye & it shalbe opened. For truly O most mercyfull father, the desires of my groning hart, and the cryes of my wéepyng eyes, doe knocke at thy doore. All my desire is before thée, and my gronyng is not hyd frō thée. Lord turne not thy face any more away frō me, neither flyng thou away frō thy seruaunt in a fume. O father of mercies, heare the houling out of thy ward, & reach hym thy singular



lar good helpyng hãd, that it may drawe me out of the dæpe waters, & out of the lake of miſerie, and out of the myre of filthynes, that I periſhe not, thy pitifull eyes ſeyng it, & the bowels of thy mercy beholdyng it: but that I may wade out vnto thée my Lord God, ſo as I may ſee the riches of thy kyngdome, & alwayes behold thy face, & ſing prayſe to thy holy name. O Lord which worke ſt wonders, whiche cheareſt my hart with remembryng thée, & which inlightneſt my youth: deſpiſe not myne olde age, but make my bones to reioyſe, & my hore heares to ware freſh againe as the Eagle.

¶ FINIS.















SAINT AVstens Manuell, or litle Booke of the Contemplation of Christe, or of Gods worde, whereby the remembraunce of the heauenly desires which is falne a sleepe may be quickned vp agayne.

AT LONDON
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1574.
¶Cum gratia & Priuilegio Regiæ Maiestatis.

Arnos Vol. 1. P. 659



The Preface.

FOr asmuch as we be set in the middes of snares, we easly become cold in desire of heauenly thynges. And therfore we haue neede of continuall defence, that when we be shronke awaye, we may be wakened to runne backe agayne to our true God the souereine goodnesse. In consideration wherof, not through rash presumption, but for the great loue that I beare to my God, I haue vndertaken this worke to his glorie, to the intent I might alwayes haue with me a short and handsome abridgement of the chosen sayinges of the holie fathers concernyng my God, by the fire of the readyng whereof, the loue of him might be kindled in me as oft as it is waxed cold in me. Assiste me now I beseech thee my Lord God, whom I seeke, whom I loue, whom I prayse and worship both with mynde and mouth, and with all the power that I am able. My mynde beyng vowed vnto thee, and inflamed with loue of thee, sighyng for want of thee, gapyng after thee, and longyng onely to see thee, hath no pleasure in any thyng but to speake of thee, to heare of thee, to write of thee, to conferre of thee, and to bethynke it selfe oftentymes of thy glorie, so as the remembraunce of thee may be some refreshyng to me among the stormes of this worlde.

Thee therefore do I call vpon most earnestly, vnto thee do I crye with a loude noyse euen from the bottome of my hart. And when I call vpon thee, verely I call vpon thee in my selfe: for I should not be at all except thou wart in me, and except I were in thee thou wouldest not be in me. Thou art in me, because thou abydest in my mynde: thereby doe I know thee, and therin doe I finde thee. When I remember thee, I am also delighted in thee and by thee, of whom, by whom, and in whom, all thynges be.

Of Gods Wonderfull being.

THou Lord fillest heauen & earth, bearyng vp all thinges without being burthened, filling all thyngs without being inclosed, alwayes doing and yet alwayes at rest: alwayes gathering, but not for any néede: alwayes séeking, and yet thou missest nothing: louing, & yet not doting, being ielous and yet still in quyet. It repenteth thée and yet thou art not grée ued: thou art angrie, and yet not out of patience. Thou chaungest thy worckes, but thou chaungest not thy purpose. Thou receiuest that which thou hast sought out,

Whilst thou hast breath,





and yet ỹ haddeſt neuer loſt it. Thou art neuer nædy, & yet thou delighteſt to gaine. Thou art neuer couetous, & yet ỹ demaũdeſt vſurie. Thou laſheſt out where thou oweſt not, or rather there is alwayes cõming into thée that ỹ mayſt owe. But who hath aught ỹ is not thine? Thou payeſt dets, & yet art in no mans dets. Thou forgiueſt dets, & yet forgoeſt nothing. Thou art euery where, & euery where ỹ art whole: perceiued thou mayſt be, ſæne thou cãſt not be. Thou art no where abſẽt, and yet art thou far of from the thoughtes of ỹ wicked, nay loke where thou art far of, there art ỹ not away: for where ỹ art abſent by grace, there art thou preſẽt by vẽgeance. So art ỹ preſent in all places,

places, and yet canſt ſcarſly be found. Thou ſtandeſt ſtill when we folow thee, and yet we cannot ouertake thee. Thou holdeſt all thinges, filleſt all thinges, inuironeſt all things, ſurmounteſt all things, and ſuſtineſt all things. Thou teacheſt the hartes of the faithfull wout noyſe of wordes: thou art not diſſeuered by places, nor altered by times, nor ſubiect vnto to and fro. Thou dwelleſt in vnapprochable light, whiche neuer man ſaw, nor can ſee. Abyding quietly in thy ſelfe, thou goeſt euerywhere about the whole: for thou canſt not be cut or deuided, becauſe thou art but one in very deede, & art not made out into partes or peeces: but being whole thou mainteineſt the

whole, thou fillest ỹ whole, thou inlightenest the whole, and thou possessest the whole.

Of the vnspeakable knowledge of God.

ALthough the whole world were full of bookes, yet could not thyne vnspeakable knowledge be vttered. For in asmuch as ỹ art vnspeakable, ỹ cãst in no wise be put in writing or comprehended. Thou art the fountaine of godly light, and the sunne of euerlasting brightnesse. Thou art great without quantitie, and therfore vnmeasurable. Thou art good without qualitie, & therfore very good & souereinly good, and no man is good but thou alone.

CALEB

OTHONIEL

GEDEON.

IEPTE.

alone. Whoſe will is a worke, for thou cãſt do what thou liſteſt. Thou haſt created all thinges of nothing, and by thine onely will haſt thou made them. Thou poſſeſſeſt all thy creatures without any want of them, thou gouerneſt them without payne, thou ruleſt them without weerines, & there is nothing that may trouble the order of thy gouernemẽt, from the higheſt thinges to the loweſt. Thou art in all places without place, conteynyng all thinges without incloſure, and being preſent euery where without ſetting or remouing. Thou art not the author of any euill, for ÿ canſt do none euill. Whereas thou canſt do all thinges, thou haſt not done any thing wherof

















it can forthinke thée. It is of thy goodneſſe that we be made, of thy iuſtice that we be puniſhed, and of thy mercy that we be deliuered. Whoſe almightineſſe gouerneth, ruleth, & filleth all thinges which it hath made. Yet meane I not by thy filling of all things, that they conteine thée, but rather that thou conteineſt them. Neither filleſt thou all things by parcel meale, neither is it in any wiſe to be thought that ech thing receiueth thée according to the proportion of it owne bigneſſe, that is to wit the greateſt things more, and the ſmalleſt thinges leſſe: but rather that thou thy ſelfe art whole in all things, and all things in thée: whoſe almightineſſe incloſeth all thinges, and no



no man cā finde any ſhift to ſcape frō thy power. For he that hath not thy fauour, ſhal neuer eſcape thy diſpleaſure.

¶ Of the longing of the ſoule that fœleth God.

THerfore O moſt mercyfull God, I call vpō thee for my ſoule, whiche thou preparest to receiue thee through the deſire which thou breatheſt into it. Enter into it I beſeech thee, & make it fit for thee, that thou mayſt poſſeſſe that whiche thou haſt both made and renewed, that I may haue thee as a ſeale vpō my hart. O moſt pitifull Lord, I beſeech thee forſake not him that calleth vpon thee: for ere I could call vpon

IEHV.

IOAS.

AMAZIAH

VZZA.

pon thée thou diddeſt both cal me and ſéeke me, to the intent that I thy ſeruaunt ſhould ſéeke thée, & by ſéeking thée finde thée, & when I had found thée loue thée. Lord I haue ſought thée & found thée, and I deſire alſo to loue thée. Increaſe my deſirouſneſſe & graunt the thyng I craue: for if thou ſhouldeſt giue me all that euer thou madeſt, it would not ſuffice thy ſeruaũt, except thou giue him thy ſelfe to. Giue me thy ſelfe therfore O my God, reſtore thy ſelfe vnto me. Behold, I am in loue with thée: and if that be to litle, let me be yet more in loue. I am bound with the loue of thée, I burne in deſire of thée, I am delighted with the ſwéete remembraunce of thée. Behold, when

As you are. ſo were we.

when my mynde ſtyeth vpward vnto thee, & buſieth it ſelfe with thinking vpon thyne vnſpeakable louing kindneſſe: the fardell of my fleſhe is the leſſe burdenſome vnto me, the turmoyling of my thoughtes ceaſſeth, ỹ weight of my mortalitie & miſeries maketh me not dull as they are wõt to do, all thinges are ſtill, and all things are calme. My hart glowweth, my minde reioyceth, my memorie is freſh, mine vnderſtanding is cleare, and my whole ſpirite being kindled with deſire to ſee thee, findeth it ſelfe rauiſhed with the loue of things inuiſible. Let my ſpirite take the winges of an Eagle & flye without ceaſſing: Let it flye euen till it come to the beawtie of thy houſe, and to-

















to the throne of thy glory, & there let it be fed at the dyning table of thy heauenly Citizens, in the place of fulfedyng by the plentifull runnyng ſtreames. Thou that art our hope, our welfare, & our redemption, be alſo our ioy. Thou y ſhalt be our reward, be alſo our reioycing. Let my ſoule ſeeke thee alwayes, & graunt y in ſeeking thee it may neuer faint.

¶ Of the wretchednesse of that ſoule whiche loueth not, ne ſeeketh not our Lord Jeſus Chriſt.

WO is that wretched ſoule whiche loueth not Chriſt, nor ſeeketh him: it abydeth dry & miſerable. He loſeth his life time which

So diſcuſt, die thou muſt.

OSEAS.



IOEL.



AMOS.



ABDIAS.



whiche loueth not thée O God. He that cares not to liue for thée Lorde, is nothing and goeth for nought. He that refuſeth to liue vnto thée, is already dead. He that is not wiſe to thée ward, is but a foole. Moſt mercifull Lord, I yeld, graunt, & betake my ſelfe vnto thée by whō I haue being, life, and wit. In thée do I put my whole confidēce, truſt, and hope, by whō I ſhal riſe againe, liue agayne, & inioy reſt. Thée do I couet, loue, & worſhip, with whom I ſhall dwel, reigne, & be bleſſed. The ſoule that ſeeketh not ne loueth not thée, ſeeketh & loueth ỹ world, ſerueth ſinne, is ſubiect to dyce, neuer at reſt, neuer at eaſe. Let my mind ſerue thee alwayes O moſt mercifull. Let my wayfaring













faring be alwayes to trauell vn-
to thæward, let my hart burne
in loue of thée. My God, let my
ſoule reſt in thée, let it runne out
of it ſelfe to behold thée, let it ſing
thy prayſes with ioyfulnes, and
let this be the cõfort of me in my
baniſhment. Let my minde flee
vnder the ſhadow of thy winges,
from the ragyng heates of the
thoughtes of this world. Let my
hart calme it ſelfe in thée, I ſay
let the great ſea of my hart that
ſwelleth with waues, calme it
ſelfe in thée. O God inhiche art
riche of all good deintics, thou
moſt bountifull beſtower of hea-
uenly repaſt giue meate to me
that am faint, gather me vp that
am ſcattered, deliuer me that am
in priſon, make me new agayne
that



NAHVM.



ABAKVK



SOPHONIA



HAGGEVS



ZACHARI



MALACHIA



that am heawē in pæces. Behold I ſtand at thy dœze and knocke. I beſæche thæ by the bolwels of thy mercy, where thzough thou haſt viſited vs in riſing from aloft, bid the dœze to be opened foz me wzetch which do knocke, that my ſoule may haue fræ paſſage to come in vnto thæ, and to reſt in thæ, and to be refreſhed by thæ with thy heauenly bzead. Foz thou art the bzead and fountaine of life, thou art the light of euerlaſting bzightneſſe, thou art all thinges whereby the righteous liue which loue thæ.

Of the longing of the ſoule.

O God the light of the hartes that ſæ thee, and the life of









the ſoules that loue thée, and the ſtrenghthener of the thoughtes that ſéeke thée, graũt that I may ſticke to the holie loue of thee. Come I pray thée into my hart, and make it drunken with the aboundance of thy pleaſantneſſe, ſo as I may forget theſe temporall thinges. It ſhameth and irketh me to abyde ſuch thinges as this world doth. All that I ſée of theſe tranſitorie thinges is but a ſorrow to me: all that I heare of them, is but a grief to me. Helpe me O Lord my God, & put gladneſſe into my hart, come vnto me that I may ſée thée. But to narrow is the houſe of my ſoule for thée, vntill thou come vnto me & make more rowme in it. Repaire it for it is decayed. It hath many thinges









thinges that will miſlike thyne eyes. I know it and confeſſe it: but who ſhall clenſe it, or to whō ſhall I crye elles but vnto thee: Lord clenſe me from my priuie ſinnes, & beare with thy ſeruaūt for other folkes faultes. Sweete Chriſt make me I beſeech thee god Jeſu make me to laye away the burden of fleſhly deſires and earthly luſtes, for leue and liking of thee. Let my ſoule ouerrule my fleſh, let reaſon ouerrule my ſoule, let thy grace ouerrule my reaſon, and ſubdue thou me both inwardly and outwardly to thy will. Giue me the grace that my hart, my toūg and my bones may prayſe thee. Inlarge my minde, and lift vp the eyeſight of my hart: that cuē with the ſwift



SEPHORA.



MARIA.



DEBORA.



RVTH.



conceyt of my ſpirite, I may atteine to thee ỹ euerlaſting wiſedome whiche abydeſt vppon all thinges. I beſeeche thée loſe me from the fetters wherwith I am ſhackled, that I may leaue all theſe thinges and hye me vnto thee, ſticke to thee onely, and attend vpon thee onely.

Of the happines of the ſoule that is let loſe from the priſon of the body.

HAppy is the ſoule whiche being let loſe frõ the earthly priſõ, flyeth vp freely into heauen, and there beholdeth thée her maſt ſweete Lord face to face, & is no more diſquieted with any feare of death: but reioyſeth in the

the euerlaſtingneſſe of incorrup-
tible glory. For it is ſafe and out
of perill, and hence forth feareth
neither enemy nor death. It poſ-
ſeſſeth thée her mercifull Lorde
whom ſhe hath long ſought and
euer loued. And accõpanying her
ſelfe with the quyres of Pſälme
ſingers, it ſingeth continually
the ſugred ſonges of euerlaſting
mirth, to ỹ glorie of thee O king
Chriſt, O gracious Jeſu. For ſhe
is made dronken with the boũti-
fulneſſe of thy houſe, & thou ma-
keſt her to drinke of the ſtreame
of thy pleaſures. Happy is the fe-
lowſhip of the heauẽly Citizens,
and glorious is the ſolemnitie of
all them that returne frõ the ſo-
rowful trauell of this our pilgri-
mage, to the pleaſauntneſſe of

HESTER.



ANNA.



OLDA.



SAREPTA.



beawtie, to the beawtie of all brightnes, and to the floure of all excellencie, where thy Citizens behold thée continually O Lord. Nothyng that may trouble the minde is offered there to ẏ eare. What songes, what instrumẽts, what Carolles, what melodie soundeth there wout end? There sounde alwayes most pleasaunt tunes of Hymnes, most swæte melodie of aungels, & most wonderfull dities of songes, whiche are song to thy glorie by the heauenly inhabitantes. No harshnesse, no gallye bitternesse hath any rowme with in thy realme. For there is neither a naughtie persõ, nor naughtines. There is none aduersarie nor impugner, neither is there any intycement of









of ſinne. There is no nedineſſe, no ſhame, no brawling, no miſuſage, no excuſing, no feare, no vnquietneſſe, no penaltie, no doubtfulnes, no violẽce, no diſcord: but there is perfect peace ful of loue, continuall reioyſing & prayſing of God, careleſſe reſt wout end, and euerlaſting gladneſſe in the holy Ghoſt. O how lucky ſhould I be if I might heare the moſt pleaſaunt Carols of thy Citizẽs, and their ſugred ſonges aduaunſing the prayſes of the ſouereine Trinitie with due honor. But ouer happie ſhould I be, might I once attcine to ſing a ſong my ſelfe, I ſay to ſing one of ẏ ſweete ſonges of Sion to our Lord Ieſu Chriſt.

ADAM.

EVE.

ABEL.

SETH.

S. Auſtens Manuell.

Of the ioyes of Paradiſe.

O Liuely life, O euerlaſting and aye bleſſed life, where as is ioye without ſorrow, reſt without trauel, dignitie without feare, riches without loſſe, healthfulneſſe without impayring, aboundance without want, lyfe without death, continuance without corruption, bleſſedneſſe without abatement, all good things in perfect loue, beawtie and beholding face to face, full knowledge of all thinges and in all thinges: where Gods ſouereine goodneſſe is ſéene, & his inlightening light is glorified of the Saints: where the preſent maieſty of God is beheld, and the mindes of the beholders

ders ſatiſfied therewall as with the fode of life. The more they ſee it, the more they deſire to ſee it: yet deſire they it without diſquietneſſe, and haue their fill of it without weerineſſe. There the dayſunne of righteouſneſſe cheareth all mē with the wonderous ſight of his beawtie, and ſo inlighteneth all the Citizens of the heauenly ſoyle, that they themſelues yeld light, euen the light that God hath behighted them, light more lightſome then all the brightnes of our dayſunne, & thē the cleareneſſe of all the ſtarres. For they cleaue to the immortal Godhead, and thereby are made immortall and incorruptible thē ſelues, according to this promiſe of our Lord and Sauiour: Fa-

NOE. ABRAHAM ISAAC IACOB.

Pitie the poore.

MOSES.



AARON.



ther, as for thoſe whō thou haſt giuen me, I wil haue them to be where I am, that they may ſée my glory, and that they may be all one, as thou father art in me, and I in thée, and that they alſo may be one in vs.

¶ Of the kingdome of heauen.

O Realme of heauē, O moſt happy Realme, O Realme wout death, O kingdome without end, where is no ſucceſſion of time by ages, where the day laſting continually without night woteth not what time meaneth, where the ſouldier that getteth the vpper hād is rewarded with vnſpeakable gifts for his labour, and

ELIAZEL



PHINES.





and hath an euerlaſting garland ſet vpon his noble head. Would God that Chriſt of his heauenly pitie hauing releaſed the burthen of my ſinnes would commaunde me the baſeſt of his ſeruaunts to lay aſide the fardell of this fleſh, that I might paſſe into the endleſſe ioyes of his Citie, to repoſe my ſelfe, ſo as I might keepe cõpanie with the holy ſort aboue, ſtand before the glorious maieſtie of my creator with the bleſſed ſpirites, behold the preſent countenaunce of God, be touched with no feare of death, reioyſe in ſuretie of the incorruptibleneſſe of the euerlaſtyng immortalitie, and being linked to him that knoweth all thinges, forgoe all blindnes of ignoraunce, nothing eſſee-

















eſteeming all earthly things, and not vouchſauyng to loke vppon this vale of teares or to remẽber it any more, whereas our lyfe is a painfull life, a corruptible life, a lyfe full of all bitternelle, a lyfe that is miſtreſſe of miſchief and hãdmayd of hell: whom humors make to ſwell, whom paynes abate, whom heate parcheth, whõ ayres make diſeaſed, whom meates puffe vp, whom faſtings forepyne, whom mirth maketh nyce, whõ hsauines conſumeth, whom thought pincheth, whom eaſe dwelleth, whõ riches pranke vp, whõ pouertie pulleth down, whõ youth ſetteth aloft, whõ age makes to ſtope, whom ſickneſſe defaceth, whom ſorow thruſteth downe, whom the deuill layeth wayt



wayt for, whom the world flatte-reth, whom the fleſh delighteth, where ỹ ſoule is blinded, where the whole man is put out of or-der. After all which ſo many and ſo great miſchieues ſucceedeth cruel death, and in ſuch wiſe ma-keth an end of all vayne ioyes, ỹ whẽ they be once paſt, they may be thought to haue neuer bene.

In what wiſe God cõforteth the ſorrowfull ſoule after the lõg morning therof.

BUt what prayſes or what thankeſgiuinges are we a-ble to render vnto thée O Lorde our God, who ceaſſeſt not to cõ-fort vs with the wonderfull viſi-tation of thy grace, among the great









great miſeries of our mortalitie: Behold, while I feare the end of my lyfe, whyle I conſider my ſinnes, while I ſtand in feare of thy Juſtice, while I thinke vpon the horror of death, while I ſhudder at the puniſhement of hell, whyle I knowe not with what ſtraitnes thou doſt boult out and wey my workes, while I am vtterly ignoraunt with what end I ſhall cloſe them vp, and while I bethinke me of theſe and many other thynges to my ſelfe in my hart: thou O Lord God of thine accuſtomed pitie art ready at hād to comfort me wretch repleniſhed with many griefes: and in the middes of theſe monynges, ſore complaints, and dæpe ſighes of my hart, thou takeſt vp my ſad



ſad and ſorrowfull minde to the toppes of the high mountaines, euē to ẏ beddes of ſweete ſpyces, putting me in a place of paſture by the riuers of ſweete waters, where thou prepareſt a table diuerſly furniſhed againſt I come, to refreſh my appalled ſprights, and to cheare vp my heauy hart: through which deinties I beyng at length refreſhed, do forget my manifold miſeries, & beyng lifted vp aboue the heigth of the earth, do take my reſt in thée which art the true peace.

¶ Of the Weetneſſe of the loue of God.

I Loue thee my God, I loue thee, and more & more would I



S. Auſtens Manuell.

I fayne loue thée. My Lord God, thou reſt of all the childrẽ of mẽ, graunt me to long for thee, & to loue thée as much as I would, and as much as I ſhould. Thou art vnmeaſurable, and muſt be loued without meaſure, ſpecially of vs whom thou haſt ſo loued, whom thou haſt ſo ſaued, and for whom thou haſt made ſo great & ſo goodly thinges. O loue whiche burneſt euer and art neuer quenched, O ſwéete Chriſt, O gracious Jeſu, O my God which art loue it ſelfe, ſet me wholly on fire wt thy fire, with the loue of thée, with thy ſwætneſſe, with deſirouſneſſe of thée, with likyng of thée, with ioying and reioyſing in thée, with thy pitifulneſſe & pleaſantneſſe, and with the pleaſure and

HOZEKIA.

IOTHAM.

MANASSE

IOSYA.

Haue thou ſure truſt,

and delight of thée, which is holy and good, chaſte and cleane: that being throughly full of the ſweetneſſe of thy loue, wholly beſmoked with ỹ flame of affection towardes thée, I may loue thée my Lord God moſt ſwéete and moſt bealwtifull, with all my hart, w̃ all my ſoule, w̃ all my ſtrẽgth, w̃ all my power, with much ſorrow of hart & sheading of teares, with much reuerence and trembling, hauing thée in my hart & in my mouth & before mine eyes alwayes & in all places, ſo as there may be no rowme in me for any counterfet or vncleane loue.

¶ Of ioy.

O Swéete loue, O louyng ſwéetnes, let my belly eate

Liue to die, die to liue.

OSEAS.



IOEL.



thée, and let my bowels be filled with the pleaſaunt wyne of thy loue, & let my minde vtter forth good wordes. O charity my God, ſweéte honny, ſnowye milke, the foode of Aungelles, make me to growe in thée that I may eate thée with a ſauorie taſt. Thou art my life whereby I liue, the hope that I ſticke vnto, the glory that I deſire. Hold thou my hart, rule my mynde, guide myne vnderſtandyng, cheare vp my loue, lift thou vp my Soule, & drawe the mouth of my ſpirite whiche thirſteth after thée, vp to the water ſtreames that are aboue. I beſéech thée let the troubleouſneſſe of the fleſh ceaſe. Let the fancies of landes, waters, aire, and ſkye hold their peace. Let dreames &

fanta-

AMOS.



ABDIAS.





fantaſticall Reuelations, let all tounges, all ſignes, and what ſoeuer is able to paſſe, be whiſt. Yea let mine owne ſoule be ſtill, and let it ouerpaſſe it ſelfe, not by thinking vpon it ſelfe, but by thinking vpon thee my God, becauſe thou art in very deede my whole hope and truſt. For in thee O moſt ſweete, gracious, and mercyfull God O Lorde Jeſu Chriſt, is both the portion & the bloud and the fleſh of euery one of vs. Then loke where the portiõ or pecce of me reigneth, there beleeue I my ſelfe to reigne alſo. Loke where my bloud beareth rule, there truſt I to beare rule to. Loke where my fleſh is glorified, there know I ỹ I alſo am glorious, and although I be a ſin-



SOPHONIA



HAGGEVS



ner, yet diſtruſt I not this communion of grace. For although my ſinnes forfend it, yet doth my ſubſtaunce require it. And although myne owne tranſgreſſiõs ſhet me out, yet doth the communion of nature take me in.

That the Word is become fleſhe for our hopes ſake.

For the Lorde is not ſo vnkynde, as not to loue hys owne fleſh, his owne members, his own bowels. Truly I ſhould deſpayre for my ſinnes, vyces, faultes, and negligences without number, which I haue committed and dayly do cõmit without ceaſſing, in hart, word, and

ZACHARI



MALACHIA



deede,

déede, & by all meanes that mans frayltie cā offend in: were it not that thy woꝛd O my God is become fleſh & dwelleth in vs. But now I dare not deſpayꝛe, bicauſe that he beyng obedient vnto thée to the death, euen to the death of the croſſe, hath taken away the handwꝛiting of our ſinnes, and nayling ỹ ſame to his croſſe, hath crucified both ſinne & death. Now then, I looke backe with a careleſſe eye by meanes of him, who ſitteth at thy right hand & ſeweth foꝛ vs, & I thinke lōg to come vnto thée vpon truſt of him, in whō we are already riſen againe & reuiued, alredy moũted vp into heauen, & there do ſit among the aũgels. To thée be pꝛayſe, to thée be glozie, to thee be honoꝛ, to thee



be thankes. Amen.

That the more a man muſeth vpon God, the ſweeter it is vnto him.

MOſt merciful Lord which haſt ſo loued & ſaued vs, ſo quickened & exalted vs. Moſt merciful Lord, how ſweete is the remembraũce of thée? The more I thinke vppon thée, the more ſweete and amiable art thou vnto me, and therfore am I greatly delighted with thy gwdes. With cleare eyeſight of mynd, & with a moſt pure affectiõ of godly loue, accordyng to my ſmall abilitie, do I inceſſantly cenet to ſue for thy loue, and to behold thy wonderfull beawtie, in this place of my



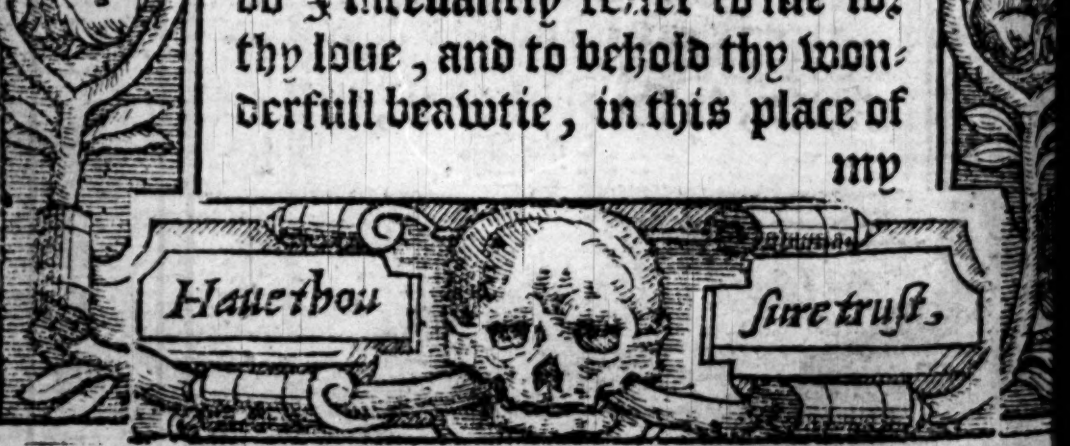












my pilgrimage, as long as I abyde in theſe bꝛittle mẽbers. Foꝛ I am woũded with ẏ dart of thy loue, I am ſoꝛe inflamed with deſire of thæ, I would fayne come vnto thæ, I long to ſæ thæ. I will thereſoꝛe ſtand vpon my gard, and with waking eyes will I ſing in my hart: yea I wil ſing with my minde, and with all my ſtrength. I will pꝛayſe thæ my maker & reneẅer: I will pearce the ſkye with my mynde, and be with thæ in deſire: ſo as my body onely ſhalbe held here in this pꝛeſent miſerie: but in thought, in deſirouſneſſe, and in longyng, I will alwayes be with thæ, foꝛ loke where thou myne incomparable deſired and deare beloued treaſure art, there alſo is my









hart. But loe my moſt gracious and mercyfull Lord, whereas I would conſider the glory of thine vnmeaſurable goodneſſe & louing kindneſſe, my hart is not ſufficiēt to do it. For thyne honor, thy beawtie, thy power, thy glory, thy royaltie, thy maieſty, and thy loue exceede all vnderſtanding of mans mynde. Like as the brightneſſe of thy glorie is ineſtimable: ſo alſo is the graciouſneſſe of thyne euerlaſtyng loue vnſpeakable, where through thou adopteſt thoſe to be thy ſonnes & knitteſt them vnto thee, whom thou haſt created of nothing.

¶ That tribulatiōs for Chriſtes ſake are to be deſired in this life.

O My ſoule if we ſhould be fayne to ſuffer tormentes

euery day, if we ſhould be fayne to indure euen hell fire for a long tyme, that we might ſée Chriſt in his glory, and be in cõpany with his Saintes: were it not méete we ſhould abyde all the ſorrow that could be, that we might be made partakers of ſo great a benefite, and of ſo great glory? Let the deuils thẽ do their ſpight, let them tempt while they tempt may, let faſtings forpyne the body, let courſe apparell greue the fleſh, let labour pinch it, let watching dry it vp, let this man call vpon me, let that man or that mã diſquiet me, let cold make me curle together, let my conſcience barke at me, let heate ſcorche me, let my head ake, let my hart burne, let my ſtomacke be wyn-

MATHEVS.



LVCAS.



MARCVS.



IOANNES.



die, let my face loke pale, let me be wholly diſeaſed, let my life cõſume in ſorrow, let my yeares waſt away in ſighing & ſobbyng, let rottennelle lodge within my bones, & let wormes crawle vnder me: ſo I may reſt in the day of trouble, & that we may go vp together to our people that wayt for vs. For, Lorde what glory ſhall the righteous haue? How great ſhall the ioy of the Saintes be, when euery face ſhall ſhyne as the ſunne? Whē the Lord hauyng ſorted his people into degrées, ſhall begin to muſter them in the kingdome of his father, & render the promiſed rewardes to eche of them accordyng to hys workes and deſertes: giuyng to them, for earthly things heauenly



ly thinges, for temporall thinges euerlasting thynges, for small thinges great thynges: Verely then shall happinesse be heaped vp full to the top, when the Lord shall bryng hys Saintes to the sight of eternall glory, & make thẽ sit down together in heauen, that God may be all in all.

How the kyngdome of heauen may be gotten.

O Happy pleasauntnesse, O pleasaunt happynesse, to see the Saintes, to be with the Saintes, and to be a Saint: to see God, and to haue God for euer & euer. Let vs thinke vpon this with diligent mynde, let vs long after this with our whole hart, that



NOE.

ABRAHAM

ISAAC

IACOB.

that we may ſone come vnto them. If thou demaunde howe that may be brought to paſſe, or by what deſeruynges, or by what helpes it may be compaſſed: harken, O man: The kyngdome of heauen requireth none other price but thy ſelfe: the full valew of it is thy ſelfe: giue thy ſelfe for it, & thou ſhalt haue it. Why troubleſt thou thy ſelfe about the price of it? Chriſt hath giuen him ſelfe to purchaſe thée a kingdome to God the father. So then giue thou thy ſelfe that thou mayſt be his kingdome, & that ſinne may not reigne in thy mortall body, but that the ſpirite may reigne to the atteinement of life.

What Paradiſe is, and what it hath.

As you are. So were we.

S. Auſtens Manuell.





O My ſoule, let vs returne to the heauēly Citie wherin we be regiſtred and made frée Citizens. For like as we be fellow Citizens of the Saintes and the houſehold meynie of God: & like as we be the heyres of God and coheires of Chriſt: ſo let vs conſider the happy royalty of our Citie ſo farre forth as it is poſſible for vs to conſider it. Let vs ſay with the Prophet, O how glorious thinges are ſpoken of thée thou Citie of God: for thou art the dwellyng place of all them that reioyſe, the ioy of the whole earth is founded vpō thée. There is not in thée any age, nor miſerie of age. There is not in thée any maymed perſon, any lame man, any croke backe, nor any mis-





CALEB



OTHONIEL



GEDEON.



IEPTE.



miſhapen body. For all be growē vp to perfect men, after the full meaſure of the age of Chriſt. What bleſſeder thyng can there be thē ſuch a life, where there is no feare of pouertie, nor weakeneſſe of diſeaſe? No man is harmed there, no man is diſpleaſed there, no man enuyeth there. There is no burnyng of couetouſneſſe, no deſire of meate, no ambitious ſewing for honor and authoritie, there is no dread of deuill, no ſnares of fēndes, no feare of hell fire. There is no death, neither of body nor of ſoule, but pleaſaunt life aſſured of immortalitie. Thē ſhall there be no miſeries, then ſhall there be no debates, but all things ſhal be at agrēment, bycauſe all the Saintes

SAMSON



SAMVEL



NATHAN



HELIAS

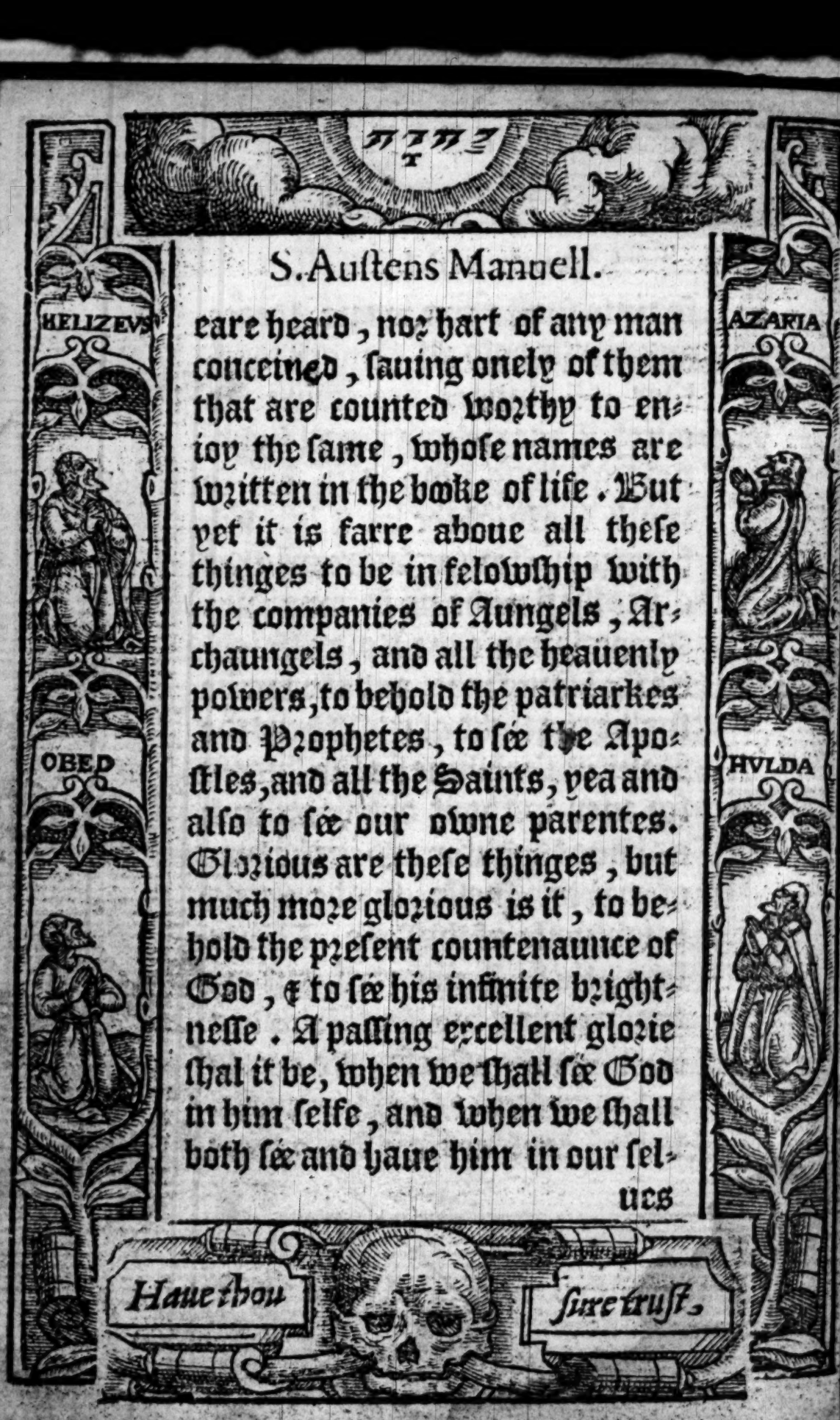


Saints ſhall agrée in one. Peace and mirth hold all thinges together, all thinges are calme and quiet. There is continuall light, not ſuch as is now here, but ſo much the brighter as it is much happyer. For (as we read) that Citie ſhall néede no Sunne, nor Moone, becauſe the Lord almightie ſhal ſhine in it, and the lambe ſhalbe the light of it. Where the Saintes ſhal ſhine as the ſtarres for euer without end, and ſuch as haue taught many in the way of righteouſneſſe, ſhalbe as the brightneſſe of the ſkye. Wherfore, there ſhalbe no night, no darkneſſe, no méeting of cloudes, no painefulneſſe of heate or cold: but there ſhalbe ſuch a temperatneſſe, as neuer eye hath ſéene, eare



eare heard, nor hart of any man conceined, ſauing onely of them that are counted worthy to enioy the ſame, whoſe names are written in the booke of life. But yet it is farre aboue all theſe thinges to be in felowſhip with the companies of Aungels, Archaungels, and all the heauenly powers, to behold the patriarkes and Prophetes, to ſée the Apoſtles, and all the Saints, yea and alſo to ſée our owne parentes. Glorious are theſe thinges, but much more glorious is it, to behold the preſent countenaunce of God, & to ſée his infinite brightneſſe. A paſſing excellent glorie ſhal it be, when we ſhall ſée God in him ſelfe, and when we ſhall both ſée and haue him in our ſel-

ues



ues, of whō we ſhall neuer haue ſæne inough.

What thing God requireth like vnto him ſelf in vs.

GOd the father is Charitie, God the ſonne is louyngneſſe, and God the holy ghoſt is the loue of the father & the ſonne. This loue, this charitie and this louingneſſe requireth ſome like thing in vs, that is to wit charitie, whereby we be aſſociated, & knitte vnto God as it were by ſome alyance of kinred. Loue paſſing not for dignity loketh for no reuerence. He that loueth, cōmeth boldly of him ſelfe vnto God, & ſpeaketh familiarly vnto him, without any feare or with-

Lyue to die, die to liue.

IEHV.



IOAS.



AMAZIAH



VZZA.



out any ſtickyng. Hys life is but loſſe, which loueth not. But he ẏ loueth hath his eyes euermoze to Godward, whō he loueth, whō he longeth foz, whō he thinketh of, in whō he delighteth, vpon whō he fæedeth, in whom he battleth. Such a one as is thus diſpoſed, doth ſo ſing, ſo read, & is ſo foze-caſting and circumſpect in all his woꝛkes, as though God were preſent befoze his eyes, & ſo is he preſent in dæde. He prayeth in ſuch wiſe as if he were taken vp and preſented befoze the face of Gods maieſty in his high throne, where thouſandes of thouſandes do him ſeruice, and ten hundzed thouſand are ſtādyng about him. Loke what ſoule loue viſiteth, ẏ ſame doth it awake out of ſleepe.

It



It moniſheth, ſofteneth, & woũdeth his hart. It inlighteneth the darke places, vnlocketh the ſhet places, warmeth the cold places, mækeneth the ſturdie, fumiſh & impacient mynde, chaceth away vyce, bridleth fleſhly affections, amendeth maners, reformeth & renewеth the ſpirite, and reſtreineth the light motions and actions of ſlipperie youth. All theſe thinges doth loue when it is preſent. And aſſoone as loue is gone away, by and by the ſoule beginneth to dræpe, like as a boylyng caldron coleth if a man drawe away the fire from vnder it.

¶ Of the boldneſſe of the ſoule that loueth God.





S. Auſtens Manuell.

LOue is a great thing, where through the Soule preaceth boldly of it ſelfe vnto God, and ſticketh ſtedfaſtly vnto God. The Soule that loueth God aſketh queſtions of him familiarly, and taketh coũſell of him in all caſes. It can thinke vpon nothing els, it can ſpeake of nothing els, it deſpiſeth all other thinges, and it lotheth all other thinges, ſauyng God. What ſoeuer it myndeth, what ſoeuer it ſpeaketh, it ſauoureth of loue, and it ſmelleth of loue, ſo wholly hath the loue of God wonne it vnto him. Ye that will haue knowledge of God, let him loue him. In vayne commeth he to reading, ſtudying preaching, or praying, which loueth not. The loue of God bræ-

deth











deth the loue of the ſoule, & maketh it intentiſe thereunto. God loueth to the intent to be loued againe. When he loueth he meaneth nothing els but to be loued: for he knoweth that they whiche loue hym are bleſſed by theyr loue. The ſoule that loueth God, renounceth all her owne affections, and giueth her ſelfe wholly to nothyng els but loue, to the ende ſhe may aunſwere loue for loue. And when ſhe hath vtterly ſpent her ſelfe in loue, how ſmall a thyng is it in reſpect of that euerlaſtyng ſtreame of the heauenly loue? There is great odds in the matche betwéene the loue and the louer, betwéene the ſoule and God, betwéene the maker and the creature. And yet if the



IONAS.



MICHEAS



NAHVM.



ABAKVK



ſoule loue thée whole, where the whole is there is no want. Let not the ſoule be afrayde whiche loueth, but let the ſoule be afrayde whiche loueth not. The ſoule that loueth is caried with deſirouſneſſe, drawen with longing, diſclaymeth deſertes, ſhetteth the eyes of maieſtie, openeth the eyes of pleaſure, ſetteth her ſelfe in ſaſetie, and dealeth boldly with GOD. Through loue, the ſoule withdraweth and departeth aſide from the bodily ſenſes, ſo as it fæleth not it ſelfe, to the ende it may fæle God. And this is done, at ſuch tyme as the mynde beyng allured with the vnſpeakable ſwéeteneſſe of God, doth after a ſorte ſteale awaye from it ſelfe, or rather is rauiſhed

ſhed and ſlippeth away from it ſelfe, to the intent to enioy God to her delight. Nothing could be ſo pleaſaunt, if it were not ſo geꝛon. Loue pꝛocureth familiaritie with God, familiaritie pꝛocureth boldneſſe, boldneſſe taſt, and taſt continuall hungering. The ſoule that is ſurpꝛiſed with the loue of God, can thinke of nothing els, noꝛ wiſh nothing els: but with often ſighes ſayth: Like as the Hert thirſteth after the water ſpꝛinges, ſo thirſteth my ſoule after thée my God.

¶ What God hath done foꝛ man.

FOꝛ loue to manward, God came to man, God came in-

SEPHORA.



MARIA.



DEBORA.



RVTH.



S. Auſtens Manuell.

The remembring of the woundes of our Lorde Jeſu Chriſt.

When any foule thought aſſaulteth me, I runne to the woundes of Chriſt. When my fleſhe preſſeth me downe, I riſe vp agayne by remembryng the woundes of my Lord. When the deuill layeth wayt for me, I flée to the bowels of the mercy of my Lorde, and he departeth away from me. If the heate of lecherie prouoke my members, it is quẽched with callyng to mynde the woundes of our Lord the ſonne of God. In all aduerſities I finde no remedie ſo effectuall as the woundes of Chriſt. In them I ſleepe without care, and reſt without out



out feare. Chriſt hath died for vs: Now is there nothing ſo bitter to the death, which is not ſalued by the death of Chriſt. All my whole hope is in the death of my Lord. His death is my deſert, & my refuge, my welfare, lyfe, and reſurrection, and the mercyfulneſſe of the Lord is my merite, I am not poore of merite, ſo long as he the Lord of compaſſiõs faileth not. As long as he is manifold in mercy, ſo long am I alſo manifold of deſertes. The mightier that he is to ſaue, the more am I without care.

That the remembraunce of Chriſtes woundes is an effectual remedy againſt all aduerſities.

Er-







S. Auſtens Manuell.

HESTER.



ANNA.



OLDA.



SAREPTA.



EXcedyng greatly haue I ſinned, and myne owne conſcience findeth me giltie of many offences, and yet doe I not diſpayre, bycauſe that whereas ſinne hath abounded, there hath grace ouerabounded. He that deſpayreth of the forgiueneſſe of his ſinnes, denyeth God to be mercyfull. Great wrong doth he to God, whiche diſtruſteth his mercy. For (as much as in him lieth) he denyeth God to be louyng, true, and mightie, which are the thinges wherein my whole hope conſiſteth, that is to witte in the loue of his adoption in the truth of his promiſe, and in the powꝛer of his redemyng. Now let my vnwiſe imagination murmur as much as it liſteth and ſay, Who art



art thou: how great is the glory: and by what deſertes hopeſt thou to obteine it: and I will aunſwere boldly, I know whom I haue credited, that he of his exceedyng great loue hath adopted me to be his ſonne, that he is ſothfaſt of promiſe, that he is mighty in performance, and that he may do what he liſteth. I can not be feared with the multitude of my ſinnes, if I bethinke me of the death of my Lorde, bycauſe my ſinnes are not able to ouermatch him. His nayles and his ſpeare crye vnto me that I am throughly reconcyled to Chriſt, if I loue him. Longinus hath opened me Chriſtes ſide with his ſpeare, and I am gone into it, and there do I reſt in ſafetie. Ye that









ADAM.

EVE.





ABEL.

SETH.





that is afrayd, let him loue: for loue driueth feare out of dores. There is no remedie ſo mightie and effectuall againſt the heate of lecherie, as the death of my redemer. He ſtretcheth out his armes vpon the Croſſe, and he holdeth out his handes in a readineſſe to imbrace ſinners. Betwéene the armes of my Sauiour mynde I to lyue and dye. There ſhall I ſing ſafely, there will I exalte thée O Lorde, bycauſe thou haſt taken me vp, and haſt not giuen myne enemyes their pleaſure ouer me. Our Sauiour hath bowed down his head at his death, to receiue the kiſſes of his beloued. And ſo oftē do we kiſſe God, as we be throughly touched with the loue of him.

The



S. Auſtens Manuell.

The muſing of the Soule vpon the loue of God.

O My ſoule whiche art inobled with the Image of God, redæmed with Chriſtes bloud, betrothed to him by fayth, indued with the holy Ghoſt, garniſhed with vertues, and regiſtred among the aungels: Loue thou him that hath loued thée ſo much: Serue him that hath ſerued thée: Séeke him that ſéekes thée: Loue him that loues thæ, which loued thæ firſt, and which is the cauſe of thy loue. He is the deſert, he is the reward, he is the frute, he is the vſe of it, he is the ende of it. Be carefull for hym that is carefull of thée: be at leyſure for him, that is at leyſure for

MOSES.



AARON.



ELIAZEL



PHINES.



for thée: be cleane with him that is cleane: be holy with him that is holy. Loke after what ſorte thou ſheweſt thy ſelfe towardes God, after the ſame ſort ſhall he ſhew him ſelfe towardes thée. He is ſwéete, méeke, and mercyfull: and therfore he requireth to haue them that be ſwéete, méeke, pleaſaunt, and mercyfull. Loue thou him that hath plucked thée out of the puddle of miſerie, and out of the myre of filthines. Chooſe him for thy frend aboue all frendes, whiche alone will kéepe touche with thée when all thinges fayle thée. In the day of thy buryall when all thy frendes ſhrinke frō thée, he will not forſake thée, but will defend thée from the roring Lyons that wayt for their pray, and

Haue thou ſure truſt,

CALEB



OTHONIEL



GEDEON.



IEPTE.



and will leade thée through an vnknowen countrey, and bring thée to the ſtrétes of the heauenly Sion, and there ſet thée amõg the Aungels before the face of his owne maieſtie, where thou ſhalt heare this Aungelicall ditie: holie, holie, holie, Lorde God of hoſtes. There is ỹ ſong of mirth, the voyce of ioy and welfare, the voyce of thankeſgining & prayſe, & the voyce of magnifying God for euer. There is the full meaſure of happineſſe, paſſing excellent glory, ſuperabundant ioy, & all good thynges. O my ſoule, ſigh hartely, deſire earneſtly, that thou mayſt come to that Citie aboue, whereof ſo glorious thinges are ſpoken, and wherein is the habitation of all that re-

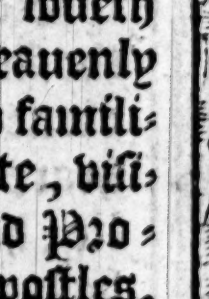


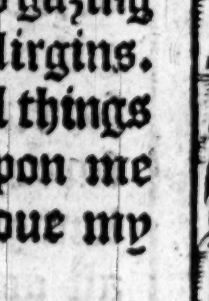


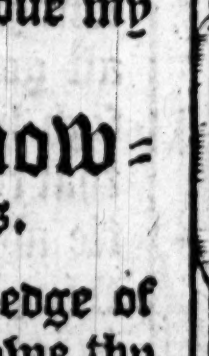




ioyſe. By loue thou mayſt get vp thether. Nothing is hard, nothyng is impoſſible to him that loueth. The ſoule that loueth goeth vp often to the heauenly Jeruſalem, and runneth familiarly from ſtræte to ſtræte, viſityng the Patriarkes and Prophetes, ſalutyng the Apoſtles, wondring at the hoſtes of Martyrs and Confeſſors, and gazing at the companies of the Virgins. Heauen and earth and all things that are in them call vppon me without ceaſſyng, to loue my Lord God.







What the knowledge of the truth is.

WHat is the knowledge of truth? firſt to knowe thy ſelfe,









selfe, and to indeuor to be that which thou oughtest to be, and to amende that whiche ought to be amended. And secondly to know and to loue thy maker, for that is the whole happines of man. See then how vnspeakeable the graciousnes of Gods loue towardes vs is. He hath created vs of nothing, and giuen vs all that we haue. But forasmuch as we haue loued the gift more then the giuer, and the creature more then the creator: we are falne into the deuilles snare and become hys bondslaues. Neuertheless God beyng moued with compassion, sent his sonne to redéme vs slaues, and his holy spirite to make vs his sonnes agayne. He hath giuen his sonne to be the pryce



DAVID



SALOMON



ASA



IOSAPHAT



of our raunſome, the holie Ghoſt as an aſſuraunce of his loue, and to be ſhort he reſerueth him ſelfe whole for vs to be the heritage of our adoption. And ſo God accor-dyng to hys excedyng gracious godneſſe and mercie, hath for be-rie loue and good will to man-ward, beſtowed not onely hys benefites but alſo him ſelfe vpon him, to recouer him agayne, not ſo much to him ſelfe, as to him. To the intent that men might be borne of God, God was firſt borne of them. Who is ſo hard harted that he will not be ſofte-ned by the loue of God preuen-ting man with ſo hartie good wil, that he vouchſaued to become man for mans ſake? who can finde in his hart to hate a man, whoſe

whoſe nature and lykeneſſe he ſæth in the manhode of GOD: Doubtleſſe he that hateth a man hateth God, and ſo loſeth all his labour. For God became man for mans ſake, that he might be a redæmer as well as a creator, and that man might be raunſomed with his owne goodes, and that one man might loue an other the more hartely. God appeared in the ſhape of man, to the end that both body and ſoule might be made bleſſed, by renewyng the eye of the mynde in his Godhead, and the eye of the bodie in hys manhode, ſo that whether man went in or out, he might finde fode in him layde vp in ſtore by hym in hys humane nature.

And ſinne no more.

HOZEKIA.



IOTHAM.



MANASSE.



IOSYA.



S. Auſtens Manuell.

What the ſending of the holie Ghoſt worketh in vs.

For our Sauiour was borne for vs, and crucified and put to death for vs, to deſtroye our death by hys owne death. And bycauſe the grape of hys fleſhe was caryed to the wynepreſſe of the Croſſe, and there beyng preſſed yelded forth the ſweete wyne of his Godhead: The holy ghoſt was ſent to make ready the veſſels of mens harts, that the new wyne might be put into newe veſſels: firſt to ſeaſon their harts for marryng of the wyne that ſhould be put into them, and afterward to hope them well for leakyng when the wyne was poured

poured into them: that is to wit, to clenſe them from delightyng in ſinne, and to bynde them from delightyng in vanitie. For that which is good could not come in, till that whiche is ill was firſt rid out. The delighting in wickedneſſe defileth: and the delighting in vanitie ſheadeth out. The delighting in wickedneſſe maketh the veſſell foule, and the delighting in vanitie maketh it full of cranies. To delight in wickedneſſe, is to loue ſinne, and to delight in vanitie, is to be in loue with tranſitorie thinges. Therfore caſt out the thyng that is euill, that thou mayeſt receiue the thyng that is good. Poure out ſowreneſſe that thou mayeſt be filled with ſweeteneſſe. Caſt out

OSEAS.



IOEL.



AMOS.



ABDIAS.



the ſpirite of the deuill and the ſpirite of this worlde, that thou mayſt take in the ſpirite of God. The ſpirite of the deuil worketh delight in wickednesſe, and the ſpirite of the world worketh delight in vanitie. And theſe delightes are euill: for the one is a fault of it ſelfe, and the other is the occaſion of faultes. When the euill ſpirites be caſt out, then will the ſpirite of God come and enter into the tabernacle of thy hart, and worke good delightes, and good loue, wherby the loue of the worlde and the loue of ſinne is driuen away. The loue of the worlde intyceth men to deceyue them, and the loue of ſinne defileth and leadeth to death. But the loue of God inlighteneth the mynde

mynde, clenſeth the conſcience, gladdeth the hart, and ſheweth a man God.

¶ Of the worʒkyng of him that loueth God.

HE in whō the loue of God dwelleth, is alwayes deuiſing when he ſhall come vnto God, when he ſhall leaue the worʒld, and when he ſhall ſcape the coʒruption of his fleſhe. And to the intent he may finde true peace, he hath his hart and deſire alwayes lifted vp aboue. When he ſitteth, when he goeth, when he reſteth, oʒ what ſoeuer he do, his hart is euermoʒe with God. He exhoʒteth all men to the loue of God, he commendeth the loue

IONAS. MICHEAS NAHVM. ABAKVK

Pitie the poore.

SOPHONIA



HAGGEVS



ZACHARI



MALACHIA



of God vnto all mē, and in hart, word, and worke he ſheweth vnto all men both how ſwéete the loue of God is, and alſo how euil and bitter the loue of this world is. He laugheth at the glorie of this world, & findeth fault with the care of it, ſhewyng how fond a folye it is to put a mans truſt in thinges that be tranſitorie. He marueleth at the blindnes of the men that loue ſuch thinges. And he wondereth that all men forſake not all theſe tranſitorie and flightfull thinges. He thinketh that all men ſhoulde déems the thinges ſwéete, wherein he himſelfe findeth ſo good taſt: that all men ſhould loue, that whiche he loueth: and that all men ſhould be priuie to ỹ which he knoweth.

Often-



Dftētimes doth he behold God, and is ſwætely refreſhed at the contemplation of him: ſo much the more happely, as he doth it more oftēly. For ſweete alwayes is that thing to be thought vpon, whiche is alwayes ſwæte to be loued and prayſed.

¶ Of the true reſt of the hart.

IN déede the true reſt of the hart, is whē the hart is wholly ſettled in deſire, vpon the loue of God, & coueteth nothing els, but hath a certeine happy delight in the thing that he holdes him to, & ioyeth in the ſame delight. And if it be neuer ſo little withdrawen from him by any vayne thought

SARA.



REBECCA



RACHEL



LEA.



thought, or buſineſſe of other matters: he hyeth him as faſt as he cã to returne to him agayne wt all ſpéede: accountyng it but a baniſhment to abyde any where els then there. For like as there is no moment wherin man doth not inioye or vſe the gracious goodneſſe of God: ſo ought there to be no moment wherein he ſhould not haue him preſent in remembraunce. And therfore no ſmall fault doth that man commit, who when he talketh with God in prayer, is ſodenly pluckt awaye from his preſence, as it were from the eyes of one that neither ſaw him nor heard him. And that is done when he folowyeth his owne naughtie and vnruly thoughtes, and preferreth

before

As you are. So were we.





before God, ſome creature that is for his own profite or pleaſure whereunto the contemplation of his mynd is eaſly drawen away, by bethinkyng, reuoluyng, or mynding the ſame oftener then God, whom he muſt continually remember as his creator, honor as his redéemer, attend vpon as his Sauiour, and feare as hys iudge.

What ſoeuer withdraweth the ſight of the mind from God, muſt in any wiſe be eſchewed and abhorred.

WHo ſoeuer thou art that loueſt the world, loke before thée whither thou goeſt. The way that thou walkeſt is an euil way



BEATHSABE



RAHAB.



SVSANNA.



IVDITH.



way and full of ſorrow. Therefore O man leaue of thyne owne buſineſſes for a while, and with draw thy ſelfe from thy troublesome thoughtes. Caſt away thy burdenſome cares, lay aſide thy paynefull turmoyles, beſtowe ſome tyme vpon God, and reſt thy ſelfe a while in him. Get thée into the chamber of thy mynde, ſhet out all thinges ſauyng God and ſuch thinges as further the findyng of hym, and ſéeke hym with thy doore faſt ſhet to thée. Let thy whole hart ſaye vnto God, I ſéeke thy countenaunce, it is thy countenaunce that I ſéeke O Lorde. Now then my Lord God, go to, teache thou my hart where and how it may ſéeke thée, and where and how it may finde









finde thée. Lorde if thou be not here, where ſhall I ſeeke thée when thou art gone? Or if thou be euery where, why ſée I not thée here? Certeſſe thou dwelleſt in vnapprochable light. And how ſhall I come at thée then? or who ſhall leade me and bryng me in thether? that I may ſée thée there? Agayne, what markes or what ſhape ſhall I ſeeke thée by? I neuer ſaw thée my Lord God, I neuer knew thy face. What ſhall this farre banished creature of thyne doe moſt hygh Lorde, what ſhall he doe? what ſhall thy ſeruaunt doe whiche is carefull for loue of thée, and is reiected far from thy preſence? Beholde, he panteth to ſée thée, and thy countenaunce is farre from him. Ye lon-



MATHEVS.



LVCAS.



longeth to come neare thée, and thy dwellyng place is vnapprochable. Ye would fayne finde thée, & he knoweth not thy place. Ye is desirous to seéke thée, and knoweth not thy countenaunce.

¶ That the seyng of God is lost through sinne, & miserie founde in stede of it.

LOrd, thou art my God and my souereine, and yet I neuer salve thée. Thou hast made me and made me newe agayne, and bestowed all thy gods vpon me, and yet hetherto I haue neither knowen thée nor seene thée. To be short, I was made to séé thée, and I haue not yet done the thyng that I was made for. O wret-

MARCVS.



IOANNES





ADAM.

EVE.

ABEL.

SETH.

wretched ſtate of man, that he muſt forgo the thyng for whiche he was made. O hard and curſed caſe as it was. Alas what hath he loſt, and what hath he founde: what is forgone, and what remaineth? He hath loſt bleſſednesſe, to whiche he was made, and founde miſerie, to whiche he was not made. The thyng is gone without whiche nothyng is luckie, and the thyng remayneth whiche of it ſelfe is all together vnluckie. Man did then eate aungels bread, whiche thyng he now hungreth for: and now he eateth the bread of ſorrow, whiche he was not then acquaynted with. O Lord, how long wilt thou forget vs? for euer? how long wilt thou turne awaye thy face from

Lyue to die, die to liue.

NOE.



ABRAHAM



ISAAC



IACOB.



vs: when wilt thou loke backe and heare vs: when wilt thou inlighten our eyes and ſhew vs thy face: when wilt thou reſtore thy ſelfe vnto vs: Loke backe Lord and heare vs, and inlighten vs, and ſhewe thy ſelfe vnto vs, and reſtore thy ſelfe vnto vs, that it may go well with vs whiche are ſo ill beſtad without thée. I haue a bitterneſſe at my hart bycauſe thou haſt forſaken it: Lorde I beſeéche thée ſwéeten it agayne with thy comfort. I haue begon to ſeéke thée with a hungrie appetite, let me not be ſent away from thée without repaſt. I am come with a ſharpe ſtomacke, let me not go away faſtyng. I come poore to thée that art rich, I come wretched to thée that art pitifull, let

let me not goe away emptie and deſpiſed. Lorde I am bowed downe, and I can not loke but downeward. Kayſe me that I may loke vpward. Myne iniquities are gone ouer my head, they haue ouerwhelmed me, and they ouerlode me as a heauie burthen. Wynde me out, and vnlode me, that the pit ſhut not his mouth vpon me. Teache me to ſeeke thee, and ſhewe thy ſelfe to me at my ſeekyng. For I cannot ſeeke thee except thou teache me, nor finde thee except thou ſhewe thy ſelfe vnto me. Let me ſeeke thee by longyng after thee, and let me long after thee by ſeekyng thee. Let me finde thee by louyng thee, and let me loue thee by findyng thee.

S. Auſtens Manuell.

Of Gods goodnes.

CALEB



OTHONIEL



GEDEON.



IEPTE.



I Confeſſe Lord (I thanke thée for it) that thou haſt created me after thyne owne image, to the end I ſhould be myndefull of thee, thinke vpon thée, and loue thée. But that image is ſo defaced by the corruption of ſinne, that it cannot do the thing for whiche it was created, except thou renew and reforme it agayne. I beſeech thée O Lorde whiche geueſt the vnderſtandyng of fayth, graunt that I may redily vnderſtād how great thou art. For thou art as we beleue, and this is it that we beleue: namely we beleue that thou art ſome one thyng, then the whiche there can nothyng be thought to be, either greater or bet-

better: What art thou then O Lord God: Euen that one thing, then the whiche nothyng can be imagined to be greater or better, that is to say the ſouereine goodneſſe, whiche hath his beyng of it ſelfe alone, and hath made all other thynges of nothyng. Thou therfore art righteous, ſothfaſt, bleſſed and whatſoeuer thing els it is better to be then not to be. But howe doeſt thou ſpare the wicked, ſeyng thou art wholly and without compariſon righteous? Is it bycauſe thy goodneſſe is incomprehenſible? This thing lyeth hid in the vnapprochable light which thou dwelleſt in. Verely, the headſpryng from whēce the ſtreame of thy mercy floweth, lyeth hid in the moſt dēpe

SAMSON

SAMVEL

NATHAN

HELIAS

And ſinne no more.

and ſecret gulfe of thy goodneſſe. For although thou be wholly & exceedyngly righteous: yet art thou alſo gentle to the euill, by-cauſe thou art wholly and exceedyng good: for thou ſhouldeſt be the leſſe good if thou ſhouldeſt beare with no euill. For better is he that is good both to good and bad, then he that is good but to the good onely. And better is he that is good to the euill both by ſparyng them and alſo by puniſhyng them, thē he that is good to them but in puniſhing them onely. The cauſe therfore why thou art mercifull, is for that thou art wholly and exceedyng good.

Of the delectable fruition of God.



S. Auſtens Manuell.

O Vnmeaſurable gꝛodneſſe whiche paſſeſt all vnder-ſtādyng of hart, let that mercy of thine come vpō me, whiche pꝛo-cēdeth frō ſo paſſing aboūdance. Let that flowe into me whiche flowеth out of thée. Spare me of thy mercyfulneſſe, and puniſhe me not by thy Juſtice. Awake now my ſoule, and lift vp thy whole vnderſtandyng, and con-ſider to the vttermoſt of thy pow-er how great and of what ſoꝛte that gꝛodneſſe is whiche is God. Foꝛ if euery ſeuerall gꝛod thyng be delectable: caſt in thy mynde aduiſedly, howe delectable that gꝛod thyng is, whiche conteyneth the pleaſauntneſſe of all gꝛod thynges: not in ſuch ſoꝛte as we finde it in thynges created, but

IEHV.



IOAS.



AMAZIAH



VZZA.



as farre differyng, as there is odde betwæne the creature and the maker. For if the life that is created be gœd: how gœd is the lyfe that created it? If the welfare that is created be pleaſaunt: how pleaſant is the welfare that made all welfare? If the wiſedome that conſiſteth in conceiuyng or knowynge of thynges knowen, be amiable: how amiable is the wiſedome that made all thynges of nothyng? finally, if there be many and great pleaſures in thinges that be delectable: what and how great pleaſure is there in him which made thoſe delectable thinges? O what ſhall he haue, or what is it that he ſhall not haue, which inioyeth this gœd thyng? Certeſſe he ſhall haue

haue what ſocuer he will, and he ſhall not haue any thyng that he would not haue. For there ſhall he haue all good thynges, both of body and ſoule, ſuch as neuer eye of mã hath ſæne, nor eare heard, nor hart imagined.

The ſouereine good is to be ſought.

Why raungeſt thou then through ſo many thynges O ſilie mã, ſeekyng the goodes of thy ſoule and of thy body? Loue ỹ one good thyng wherein are all good things, and it is inough. Be deſirous of the ſingle good thyng which is all goodneſſe, & it ſufficeth. For what is it ỹ thou loueſt O my fleſhe? what deſireſt thou

ISAIAH



IEREMI.



S. Auſtens Manuell.

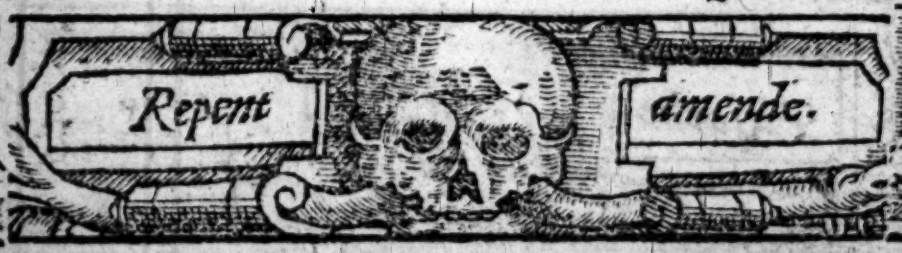
O my ſoule: whatſoeuer thou loueſt, it is there: whatſoeuer thou deſireſt, it is there. If thou haue a mynde to bealwtie, there the rightuous ſhine as the ſunne. If thou like of ſwiftnes, ſtrēgth, or libertie of body, where againſt nothyng may reſiſte: there they ſhalbe lyke the aungels of God. For the body is ſowen a naturall body, but it ſhall riſe a ſpirituall body, that is to witte ſpirituall in power but not in ſubſtaunce. If thou deſire a long or healthy life: there ſhalbe healthfull euerlaſtyngneſſe, and euerlaſtyng healthfulneſſe. For the rightuous ſhall liue for euer, and the welfare of the rightuous cōmeth of the Lord. If ſuffiſance: They ſhalbe ſuffiſed when the glo-

EZECHI.



DANIEL.











glorie of the Lord appeares. If dronkennesse: They shalbe made drũken with the foyson of Gods house. If melodie: There the angels shall sing vnto God without end. If any maner of pleasure, so it be not vncleane: The Lorde will let them drinke their fill of the streame of his pleasures. If wisedome: The very wisedome of God shall shewe him selfe to them. If frendshyp: They shall loue God more thẽ them selues, and one an other as themselues: and God shall loue them more then they loue them selues. For they loue him, them selues, and one an other by him: and he loueth him selfe and them by him selfe. If concord: They shall all of them delight but in one thyng, for









IONAS.



MICHEAS



NAHVM.



ABAKVK



for there ſhalbe but one will among them, and that ſhalbe the will of God their ſouereine. If power: They ſhalbe maiſters of their wils like as God is of his. For like as God can do what he liſteth by him ſelfe: ſo ſhall they be able to doe what they liſt by him. For like as they wil not liſt any other thing then he liſteth: ſo will he liſt whatſoeuer they liſt, and ſo conſequently whatſoeuer he liſteth muſt nœdes come to paſſe. If honor & riches: God will make his good and faithfull ſeruaũtes rulers of much goodes, yea they ſhalbe the childzen of God and Gods, and they ſhalbe the heyzes of God and coheyzes with Chriſt. Or if thou deſire aſſured ſafetie: they ſhalbe as ſure that

SOPHONIA



HAGGEVS



ZACHARI



MALACHIAS



that that good ſtate ſhall neuer fayle them, as they are ſure that they would neuer forgoe it by their owne willes, and that God their louer will not take it away from hys louers agaynſt theyr willes, and that there is not any thing mightier then God to ſeparate God and thẽ a ſunder. Now then what and how great ioy is there, whereas is ſuch & ſo great goodneſſe?

¶ Of the mutuall loue betwæne the Saintes in heauens.

O Hart of man, O poore hart, O hart vnacquainted with miſerie and wretchednesſe, or rather ouerwhelmed with miſeries:

As we be. So ſhall ye.

ESDRAS.



TOBIAS.



ries: how glad wouldeſt thou be if thou haddeſt aboundance of all theſe thinges? Aſke thy furtheſt cõpaſſe of thyne inward concept, if it were able to receiue the ioy of this ſo great happineſſe? Certeinely if any other man whom thou louedſt as thy ſelfe ſhould haue the ſame happie ſtate, thy ioye would be double, bycauſe thou wouldeſt be as glad for him as for thy ſelfe. But if two or thrée or a nõber mo ſhould haue the ſame thyng, thou wouldſt be as glad for euery one of them as for thy ſelfe, if thou didſt loue thẽ as thy ſelfe. What ioy then ſhall there be in that perfect loue of the innumerable bleſſed aungels and men, when none ſhall loue any other leſſe then him ſelfe: for euery

BARVCH.



MACABE.



















euery of them ſhalbe as glad for others as for him ſelfe. Now if the hart of man be ſcarce able to conceiue the ioye of any one ſo great a benefite, how ſhall it be capable of ſo many and ſo great ioyes? And doubtleſſe, ſeyng that accordyng as euery man loueth another, ſo much doth he reioyſe of his welldoing: therfore like as in that bleſſed happineſſe euery man ſhal without cõpariſon loue God more then him ſelfe & all others ſet all together: ſo alſo ſhal he without eſtimation reioyſe more of Gods happie ſtate, then of his owne & of all other folkes with him. Moreouer if they loue God with all their hart, with all their mynde, and with all their ſoule, and yet all their hart, all their

SEPHORA.



MARIA.



DEBORA.



RVTH.



their mynde, and all their ſoule ſuffice not to loue hym as he is worthy: Out of all doubt, they ſhall alſo reioyſe with all theyr hart, with all their mynde, and with all their ſoule: and yet their whole hart, their whole mynde, and their whole ſoule ſhall not ſuffice to reioyſe to the full.

¶ Of the full ioy of the eternall lyfe.

My God and my Lord, my hope and hartes ioy, tell my ſoule whether this be the ioy whereof thou ſayeſt vnto vs by thy ſonne: Aſke, and ye ſhall receiue, ỹ your ioy may be full, for I haue founde a certeine ioy that is full and more then full. For when



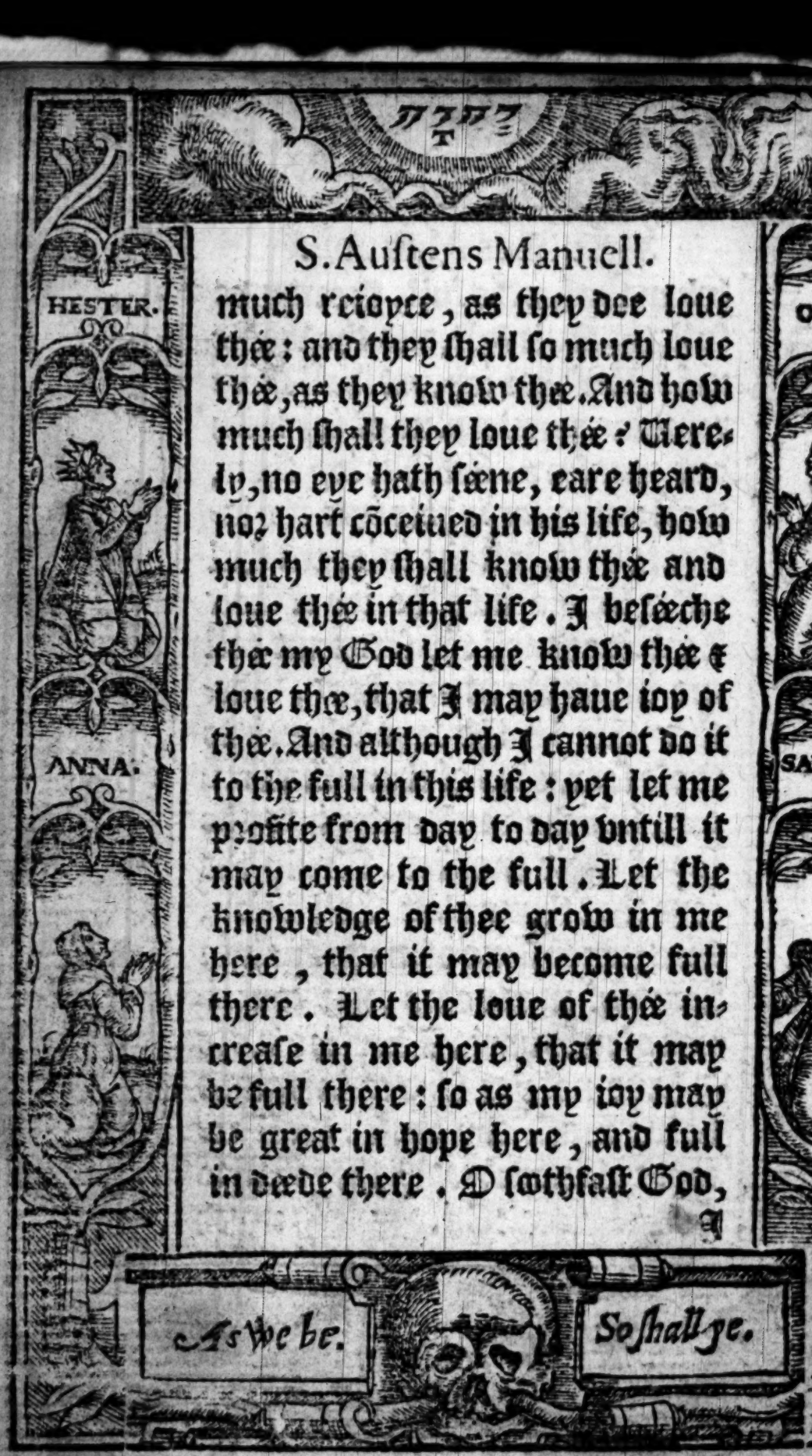


when the hart is full, the mynde full, the ſoule full, and the whole mã full of that ioy, yet ſhall there remaine an ouerplus of ioy with out meaſure. All that ioy then, ſhall not enter whole into the inioyers of it, but the inioyers ſhal enter whole into the ioy of their Lord. Lord tell thy ſeruaunt, tell me inwardly in my hart, whether this be the ioye whereinto thoſe ſeruaũtes of thyne ſhall enter, whiche muſt enter into the ioy of their maiſter. Truly the ioye that thyne elect ſhall inioy, was neuer ſéene of mans eye, nor heard of mans eare, nor conceiued of mãs hart. Therfore Lord I haue not yet ſayd or imagined howe much thy choſen ſhall reioyce. Undoubtedly they ſhall ſo much

As you are. ſo were we.

much reioyce, as they dee loue thée: and they ſhall ſo much loue thée, as they knowe thée. And howe much ſhall they loue thée? Verely, no eye hath ſéene, eare heard, nor hart cõceiued in his life, howe much they ſhall knowe thée and loue thée in that life. I beſéeche thée my God let me knowe thée & loue thée, that I may haue ioy of thée. And although I cannot do it to the full in this life: yet let me profite from day to day vntill it may come to the full. Let the knowledge of thee growe in me here, that it may become full there. Let the loue of thée increaſe in me here, that it may be full there: ſo as my ioy may be great in hope here, and full in déede there. O ſothfaſt God,

A



S Auſtens Manuell.

I pray thée let me receiue the thyng that thou promiſeſt, that my ioye may be full. In the meane tyme let my mynde be thinkyng vpon it, let my toung be talkyng of it, let my hart long for it, let my mouth be ſpeakyng of it, let my ſoule hunger after it, let my flesh thirſt after it, let my whole ſelfe be deſirous of it, vntill ſuch tyme as I may enter into the ioy of my Lorde, there to continue for euer worlde without ende. Amen.

All glorie, honor, prayſe, and thankes be giuen to God alone.

MATHEVS.

LVCAS.

MARCVS.

IOANNES.

Lyue to die, die to liue.

¶A TABLE OF the Prayers contained in S. Austens bookes intitled his selfe talke with God, and his Manuell.

Of the vnspeakable sweetnes of God.
Of the wretchednes & frailtie of man.
Of Gods wonderfull light.
Of the mortalitie of mans nature.
Of the fall of the soule into sinne.
Of Gods manifold benefites.
Of mans dignitie in tyme to come.
Of Gods omnipotencie.
Of the incomprehensible prayse of God.
Of lifting a mans hope vnto God.
Of the snares of concupiscence.
Of mans miserie and Gods benefites.
How God doth continually behold & marke mens doynges and intentes.
Of mans imbecillitie without the grace of God.
Of the deuill and his manifold temptatiõs.
That God is the light of the righteous.
Of Gods benefites.
Of the feruentnes of loue or charitie.
That God hath put all thynges vnder the seruice of man.
By consideration of earthly benefites we con=

coniecture the greatnes of the heauenly wisedome.
That the sweetnes of God taketh away all the present bitternes of this world.
That all our trust, and longing of our hart ought to be to Godward.
That our welfare commeth of God.
That mans will is vnable to doe good workes without the grace of God.
Of Gods old benefites.
Of Gods deepe predestination and foreknowledge.
Of such as be righteous and afterward become wicked, and contrariwise.
That the faithfull mans soule is the Sanctuary of God.
That God cannot be found neither by the outward senses, nor by the inward wits.
Of the acknowledging of a mans owne vileneſſe.
A consideration of Gods maiestie.
Of the longing and thirsting of the soule after God.
Of the glorie of the heauenly countrey.
A Prayer to the holy Trinitie.

The table of prayers in his Manuell.

The Table.

Of Gods wonderfull beyng.
Of ỳ vnspeakable knowledge of God.
Of the longing of the soule that seeketh God.
Of the wretchednesse of that soule whiche loueth not, neither seeketh our Lord Iesus Christ.
Of the longing of the soule.
Of the happines of the soule that is let loose from the prison of the body.
Of the ioyes of paradise.
Of the kyngdome of heauen.
Of the comfort of the sorrowfull soule after the long mournyng therof.
Of ioye.
That the word is become flesh for our sake.
That the more a man museth vpon God, the sweeter it is to him.
That tribulations for Christes sake, are to be desired in this life.
Howe the kyngdome of heauen may be gotten.
What paradise, is and what it hath.
What thyng God requireth lyke vnto him selfe in vs.
Of the boldnesse of the soule that loueth God.
What God hath done for man.
The remembryng of the woundes of our Lord Iesus Christ.
That the remẽbraũce of Christes woũdes is

is an effectuall remedy agaynſt all aduerſities.
The muſing of the ſoule vpon the loue of God.
What the knowledge of the truth is.
What the ſendyng of the holy Ghoſt worketh in vs.
Of the worckyng of him that loueth God.
Of the true reſt of the hart.
What ſoeuer withdraweth the mynde from God, muſt in any wiſe be eſchewed and abhorred.
That the ſeyng of God is loſt through ſinne, and miſerie found in ſtede of it.
Of Gods goodnes.
Of the delectable fruition of God.
That the ſouerein good is to be ſought.
Of the mutuall loue betweene the Saintes in heauen.
Of the full ioy of the eternall life.

The end of the Table.

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